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The American Friend

Old Series
Vol. XXXVII. No. 50

DECEMBER 11, 1930

New Series
Vol. XVIII. No. 50

Steps to Helpful Service

MURRAY C. JOHNSON

Men Without a Country

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THE EDITOR

ON THE HORIZON OF THE CHRISTIAN CHURCH

INTERNATIONAL HOUSE AT CHICAGO

A new tower, which will be the seventh along the mile long front of the University of Chicago on the Midway, will soon appear to adorn International House, construction of which will begin early next year. Announcement of the project was made by Dean Charles W. Gilkey of the University chapel at the sixth annual dinner to foreign students, given under the auspices of the Chicago Church Federation at the La Salle hotel on November 7. He is chairman of the committee in charge of formulating plans for the equipment and management of the house. The building will occupy a space 350 feet by 250 feet, and will rise nine stories. The exterior will be of Indiana limestone, treated in modified gothic to harmonize with the other buildings of the university. There will be adequate club facilities, and the dormitories will house a maximum of 500 students, with separate sections for men and women. Residents in the house and participation in all the club privileges will be open to all students of other lands doing work of college grade in any institution in Chicago, not merely to students in the university. Room rents will be lower than would be possible if the house were a commercial venture, since the site is the gift of John D. Rockefeller, Jr., who is financing the project. This is the third International House he has erected in the United States, the others being in New York City and Berkeley, California.

FEDERATIONS LACK BASIC PHILOSOPHY

The lay constituents of Protestant church federations, according to a report on "Protestant Cooperation in American Cities," made public by the Institute of Social and Religious Research, of New York, are willing to go farther along the road of cooperation than the ecclesiastical control of these bodies will permit them to do, and the time has possibly come for the church federation movement to abandon the opportunistic policy which has contented it in the past and to become "much more than it is, or else much less." These are two of the main conclusions reached by Dr. H. Paul Douglass, author of the report, which embodies the results of an elaborate and intensive study, carried on by the Institute of Social and Religious Research for the past three years, of the work of church federations in more than twenty of the largest cities in America. In answering the question, "When do Protestants cooperate and when do they not?" the report finds that "Protestants almost never cooperate for the sheer reasonableness of such action, or because they want to be brotherly. Cooperation at a given time or place always reflects some particular advantage or particular pressure that serves to carry over previously separate activities into a joint program at this point or that. Positively one observes that Protestants cooperate when the inhibitions of ecclesiastical control are appreciably reduced, or when the impulse to cooperation is appreciably heightened, either by reinforcement from outside sources or by internal pressure; or when both conditions coincide." The report expresses confidence that "a system of nation-wide Protestant federation is in the making," and that "in spite of its institutional feebleness and instability, the current movement of organized Protestant cooperation impresses one as having extraordinary vitality and promise. . . . The specific complaint lies against the failure of the federal movement to find, and indeed its general avoidance of any attempt to find, a basic philosophical and religious ground work for itself." While conceding that an opportunistic attitude was "perhaps excusable at the outset," the author points out that "a changed mood has come over the religious world within recent years.

. . . . Now issues can be talked about the mention of which formerly would have caused a cataclysm. . . . The author feels, then, that there is a moral demand, which cannot longer be ignored, for the creating of some common intellectual instrument for rationalizing and synthesizing the federation movement, and for expressing the grounds of its assumed unity, as well as to serve as a basis for testing its practical objectives and policies. . . . Perhaps it has reached the limit of its growth with its present depth of soil. Very likely it must now become much more than it is, or else much less."

TO CONSIDER DEMOBILIZING WAR MACHINE

Demobilizing the War Machine will be the general subject for the 1931 Conference on the Cause and Cure of War to be held at the Hotel Washington, Washington, D. C., Monday, January 19 through Thursday, January 22, 1931. Political Considerations in Relation to Disarmament, Material Considerations in Relation to Disarmament, World Powers in Relation to Disarmament are the main headings into which the program has been divided. In accordance with the established policy of the National Committee on the Cause and Cure of War, numerous nationally and internationally known experts are being invited to attend and present accurate data. The discussion groups met with such favor last year that they will again be a feature of the program for the conference which will be divided into six groups for the afternoon of January 21. These stimulating annual conferences call out some of the most intellectually alert women in the United States, members of outstanding national organizations of women. The Federation of Woman's Boards of Foreign Missions of North America and the Council of Women for Home Missions are affiliated and charter members of the National Committee. Each organization is allowed 100 delegates. The Church group should be one of the largest and most alert of the delegations, for who has a larger stake or a greater interest in the cause of peace than the Church and the missionary women? The thinking and informed women of our missionary organizations of our churches should begin now to make their plans to attend this Conference and to do the recommended reading to prepare themselves for an outstanding contribution from the Christian standpoint to the deliberations of the Conference. Miss Florence G. Tyler, Executive Secretary of the Federation, 419 Fourth Avenue, New York, or Miss Florence E. Quinlan, Executive Secretary of the Council, 105 East 22nd Street, New York, will be glad to send information and credentials to those who will attend.

ALL-IMPORTANT CONFERENCE ON INDIA

Writing about the opening of the conference in London on Indian affairs, Edward Shillito says: "Those who know the facts are not disposed to think lightly about the almost universal hopes of India, or to imagine that things can ever be the same as they were before the war. Something of the wisdom of Lord Durham in the settlement of Canada or of Campbell-Bannerman in that of South Africa is sorely needed. The conference will almost certainly be in session over Christmas. The task before us is said by some to be the hastening of the evolutionary process in India, to others it appears to be the establishment of a United States in India. Will there be a compromise between the Indian nationalists and the government? The prime minister at the Guildhall used carefully chosen words, which should go far to reassure Indian nationalists."

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series
Vol. XXXVII. No. 50.

DECEMBER 11, 1930

New Series
Vol. XVIII. No. 50.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

EDITORIAL

The Little Child Still Leads Us

A VOLUMINOUS document has come to the editorial desk. Unlike many that find their way to it—and on into the wastebasket—it is as significant as voluminous. It is a complete report of the proceedings of the White House Conference on Child Health and Protection, held the latter part of November. We cannot now review or evaluate the deliberations or immediate results of the Conference. Regardless of what they may have been, the very fact of such a gathering, held under Presidential auspices, is significant, and for several reasons.

There has long been much said about child welfare in general but little has been done about it in particular. The sight of a poorly clothed and undernourished child on the street touches us to the quick but we are not sufficiently alert to see what that child, multiplied by several millions, means to our social and national future. "If we could have but one generation of properly born, trained, educated, and healthy children," said President Hoover in addressing the Conference, "a thousand other problems of government would vanish."

It has often been stated, and with too much truth, that so far as official attention and government expenditure are concerned, we are more interested in breeding pure lines of livestock than in the proper nurture of our children. Furthermore, the unforgivable sin charged against our capitalistic system is that it puts money above men, profits above personality, even to the grinding of little children in the cog wheels of modern industry. Holding this Conference marks a step toward a different point of view and emphasis. It looks toward recognizing the truth declared by Secretary Wilbur, that life is our only real possession. To promote the welfare of the children is to enrich our life at its source.

There is another phase of the Conference that impresses us as being the most significant of all. Those participating saw quickly, as doubtless they had not seen before, how clearly and definitely our various national problems focus upon the children. For example, it was shown how essential to child welfare is the uninterrupted employment of American fathers. Much is boasted of our unparalleled national wealth, but what does this mean to the mass of our little folks when 87 percent of our 24,000,000 families own but ten percent of that wealth, while

thirteen percent own 90 percent of it? President Hoover announced the other day that of all expenditures of the federal government for next year, more than forty cents of every dollar must go for military expenditures, the sum total being well over one billion and six hundred million dollars. Think what might be done for child welfare with a fair share of this stupendous sum. Other examples could be given to indicate the intimate relation of many national problems and policies to the well-being of our little folks. If we could come to consider these issues in their bearing upon our child life, our interest in them would be quickened and our appreciation of their significance would be deepened. Our quest for the good life of our little ones may bring us to a higher plane of brotherhood. The little child still leads us.

Here Is Work for the Unemployed

UNEMPLOYMENT is the one sinister word in the lexicon of the present economic distress. It pictures millions of men and women with no productive work to do. In the shadows of unemployment are homes all over this richest country in the world in which parents and children are hungry, illy clothed and cold. More poignant than the physical distress is the mental stress of anxiety and foreboding, of hopelessness. These are the direful results of having no gainful employment. When there is lack of work there is poor economic circulation, and vice versa, and our whole economic and social system is thrown out of gear.

It is not only in the economic world that people suffer from unemployment. Spiritual unemployment is equally serious in its more intangible sphere. Perhaps the main reason why the Christian Church is not more effective is found in the fact that so many of its members are not employed in its work. They are not employed, first, in the exercise of their own devotional life, and therefore do not have the urge for active service; and second, they are not actively at work in the tasks of the church. In the latter case, sometimes the fault is with the Church, either in not having a definite and challenging program or in not seeing that specific responsibilities are assigned to its members. The result is the same in any event. Unemployment results in the spiritual as it does in the economic realm. Circulation is poor and church

and personal life becomes sluggish and unproductive.

We have before us evidence of one attempt to meet the unemployment situation in the church. It is a statement of goals which members of the Friends Memorial Church of Muncie, Indiana, have set for themselves for the current year. First, there are these personal goals: a more vital Christian experience; to pray more earnestly and work more faithfully for the church; will attempt to win, by daily prayer for and personal interest in, at least one soul for Christ and his Kingdom. Second, there are these goals for the Church, to which members pledge their loyal cooperation: the creation of a greater church loyalty; to induce at least fifty people to accept Christ as their personal saviour; to secure at least one hundred new members for the church; an average of four hundred in Bible School; an average attendance of one hundred at mid-week prayer service; to make the church more effective in all its activities.

This program is not offered as a model which should be followed by others but as an example of what a congregation may do in the way of giving its members a program of work sufficient to command

their attention and effort. Some meetings would wish to make their goals more inclusive, and would emphasize the social program of the Christian Church. Such suggestive questions as these might be considered in connection with outlining working objectives: What is the responsibility of the Christian Church for making the world a brotherhood in the spirit of Christ? What does this responsibility have to do with the movement for world peace; for more wholesome interracial behaviour; for an aggressive missionary program; for a more Christian industrial order; for political reform; for support of prohibition? How may these causes be advanced by local congregations and their members? What conditions are there in the home community which offer opportunities for approaching these big problems at the little end? Suffice it to say that it is not a case in the church of there not being enough work for all. It is only a question of our spiritual vision in seeing the tasks, of our statesmanship in planning their performance and of our devotion and administrative ability in keeping Christians at work upon them.

Steps to Helpful Service

BY MURRAY C. JOHNSON

IT IS probably true that the minister needs adequate training more than do other professional men. The doctor is supposed to heal men's bodies, and is compelled by law to take training lest his efforts to relieve suffering do more harm than good; the minister is supposed to heal men's souls, but there is no law to keep an ignorant preacher from standing in the pulpit and with his mal-service working injury to the souls of men. Because of his unique position he possesses great power and he needs training to direct that power to the greatest good. A study of the past reveals that the most useful leaders have been well trained. Ministerial aspirants no longer question their need of training; they merely ask what line of study will enable them to render the most useful service. The following suggestions are made with the hope that they will help some young person who is thinking about his training, or that they will help some older man whose educational opportunities have been limited.

I.

There are four steps in the preparation for ministerial service. The first is a religious experience. People from good homes, who have lived blameless lives, certainly have a different form of spiritual experience from people out of more unfortunate homes, and whose lives have been impure. No matter what may have been his early life, however, each person should know clearly the time and place he definitely came to himself and knew that from then on his life was going to be a thing of beauty and harmony. For centuries before Paul had his psychological transformation on the way to Damascus, and on down to the present time, men of all creeds and conditions have known the emotional readjustment which follows the instant their selves (to quote Havelock Ellis) "become one with the Not-Self, their wills one with the Universal Will." They have known the disappearance of dread and hostility; they have known the entrance into their lives of new love and confidence; and they have known the new world that opens with the realization that "the kingdom of Heaven is within."

This experience is important for all, and it is especially so

for the minister. Each day he will meet timid and shrinking souls that need the help of a strong hand, souls that must have help or be forever lost. With the authority of his own personal experience he can go to them with a message of cheer, he can tell them there is a way out of their gloom, for he has been over the road and has found its happy turning. Far more consoling than his words will be his testimony that he once was as they, "was blind and now can see."

On the face of the deep there are abandoned, water-logged vessels, wallowing in the trough of the waves, driven at the mercy of the winds. There are similar characters in life, men who are in the trough of habit and circumstance, drifting wherever chance may dictate. If such are ever saved from themselves they must be lifted to a higher level, and they can be helped only by someone who has himself first of all reached this higher plane. For these reasons a definite religious experience is the first step toward helpful ministerial service.

II.

The second step is a divine call to serve. Material and selfish reasons enter largely into men's choice of other professions, but they have no place in a man's decision to become a minister of God. One is a minister because, as the old time prophets, he has heard and answered a summons to a specific task. Of course this call does not come in words that are audible, nor in a language that is English, Greek, or even Hebrew. It comes in the form of an inescapable conviction which, either slowly maturing or bursting full blown upon the consciousness, makes its possessor know that this is the right thing to do, and that to do otherwise will be fatal. It may present itself through the need for such service; it may come through doors of opportunity providentially made open; it may show itself as a flash of intuition; but, however it comes, it cannot be mistaken.

When once yielded to, this call is indeed like the fire that burned in the bones of Jeremiah; it must find expression, and it will make room for itself. It is a wonderful thing for the minister to realize that he is a representative of the spiritual

kingdom; it gives him a sense of exaltation which is at the same time very humbling. This understanding of the glory of his calling is sorely needed during the lean years of one's ministry; it is a moral antitoxin which renders him immune to the effects either of glaring failure or of pronounced success; it is a spiritual buoyancy which helps him over the hard places and keeps him from doing what might disgrace himself and his Sender.

III.

The third step is an adequate intellectual training. No man believes that his only part in preaching is to open his mouth and let the Lord fill it. Men now realize that true scholarship and deep spirituality go hand in hand, and that they cannot be divorced without both suffering from the enforced separation. It is unquestioned that all prospective ministers should have, if possible, a college education. Such a training provides proper intellectual background, and helps to provide a nest-egg of information which must ever be added unto. The minister must also be a student and it is in winning his Bachelor's Degree that he develops habits of study which will be invaluable through the coming years. It is true, in addition, that each year an increasing number of young people graduate from college, and when these return home and become units of society they demand a minister who speaks to them in their own language.

Whether he attends college or not, however, there are certain lines along which each minister should be informed, and he may count himself fortunate to live when educational literature is so cheap and accessible. As he plans his training course he should consider well the value of the following phases of study: In the mastery of the problems of Algebra and the propositions of Euclid he will gain a power of logic and concentration which will never leave him. He should have a knowledge of some form of Science; it may be Geology, Biology, Chemistry, Astronomy, or their allied branches. The hours spent in the laboratory are never wasted, for they engender painstaking care and accuracy that are vital to success in any profession.

He should also have an acquaintance with Literature. In men's writings we find their greatest thoughts, and through the medium of books we can make these men our most intimate friends. John Ruskin has well said that though we can never know the outstanding men of our times or of times past, we can sit down with them in our libraries and let them open to us the secrets of their hearts.

The minister should know the salient facts of History. He is able to judge the present or forecast the future only as he knows the past. He should most certainly be a student of Psychology, the study of human behavior. The excellence of his work depends largely upon his contacts with men. How vital it is then that he understand something of men's natures, and know how to go in and out before them in a pleasing manner! The modern salesman makes use of every known item of Psychology; why should the minister be less wise? He should also know something about Philosophy, for in this way he comes to know what the men of all ages have thought, and why. Religion and Philosophy go together, and the knowledge of one helps to the understanding of the other. He should know well the great philosophers from Socrates to such modern ones as Santayana, John Dewey and Bertrand Russell.

Of course the minister will be familiar with the history and policies of his own denomination, and along with the study of his own denomination he will also acquaint himself with the great periods of general Church History. He will take very seriously a course in Homiletics, for he knows that even yet a minister is supposed to be a good preacher.

Last of all, he will make the Bible his daily textbook. He will study it reverently and also scientifically. He will make it his meat and drink, and he will so become its master that he can break it into bits for a people spiritually hungry. The

above are some of the details of the third step toward helpful service.

IV.

The fourth and last step is the release of power in his own life. It was this on Pentecost Day which turned the early disciples into spiritual firebrands, and it is this which must be had by the modern minister if he would be successful. Without it he is like a high powered automobile, in gear and with a tank full of gasoline, but with the ignition spark cut off, for he has no life. After a spiritual experience, after a divine call, and after an intellectual preparation, there still lacks a release of power to start him toward the accomplishment of his mission. Napoleon Bonaparte thought of himself as a man of destiny, appointed by God to bring Europe under one governing head. He felt this so keenly that he came to have a burning, blinding, and irresistible urge to try this very thing. Hence there was released within himself such a tremendous outflow of energy that he was able to change completely the direction of European history. The minister likewise should think of himself as a man of destiny, divinely appointed for this time and task, and by so doing he will liberate within himself such a burning passion for his work that he will undergo any sacrifice to reach his end. His life will be totally absorbed by his calling, and he will see only the goal toward which he is striving. In this way he can experience the power of Pentecost, and with this experience he will have taken the fourth step toward helpful service.

A true minister realizes that the best training is always progressive, and he determines that tomorrow shall find him better fitted for service than did today. To this end he dedicates all his time and strength that he shall do well the things that are at hand shall help and not hinder, shall heal and not harm, that his ministry shall be of life and not of death.

Greensboro, N. C.

"Ye are My Friends"

I would some gentle hand were mine to-night,
To lay upon my head and stroke my hair,
For I am tired, and overcome with cares
Whose burden weighs my spirit down to earth
When heavenward it ought to take its way;
Some hand made lightsome by its burden borne
With joy because it was for other's sake;
Some hand that knows the pain of blasted hope,
Yet found new things to hope for, greater still
Because they raised another in their thought,
And found fruition in a ransomed life.
A hand that knows the smart of others' scorn,
Yet kept its trust in patience 'gainst the time
When kindly acts should turn that scorn to love.
Some hand that puts its sorrow from its thought
That it may soothe the pain of other hearts.

If such an hand were mine I think that I
Could understand the Savior's purpose more,
And in his might go forth likewise to serve,
Forgetting self and all its many woes.
O, lay thy hand upon my head, dear heart,
And let me feel thy presence near to bless.
O, let me know thy all-sustaining love
Shall hold me fast in time of direst need.
Together then shall we fulfill His will
Who died that we might ransomed be from wrong,
Yea, lives that we may have His strength within
To conquer every foe that shall assail.
So shall we come to that high place in life
Our Father meant that friend should be to friend.

ANNA M. GARRETSON.

La Habra, California.

What About Russia Anyway?

From Observation to Appraisal

IF ONE may judge from appreciative expressions concerning our series of articles, "In the Land of the Soviets," that have come to the editorial desk, there is among readers widespread interest in that country and in her Great Experiment. It has been our purpose to record as faithfully and readably as possible what we saw and felt this summer in Russia. As an impartial observer should do, we have attempted to portray conditions without fear or favor, conscious all the time, however, of the limitations both of the scope of our observations and of our ability to interpret accurately. That we have been measurably successful in our purpose is attested by personal letters from other observers in Russia this year, some of whom were members of our party and some of whom were entirely independent of it. They have been generous in commendation and say that in practically all particulars their observations tally with ours.

But, after all, what about Russia anyway? At the conclusion of numerous addresses on the subject, in which we have approached the question in the same spirit and method wherein we have written, hearers have come back with some such question as this. They have wished something rather more definite in the way of the speaker's own opinion and judgment. Although declining to appear either in the role of critic or advocate, we have not refrained on request, from stating frankly our personal viewpoint on specific phases of the communistic experiment. Readers do not have the same privilege as hearers in this respect, but we have no reason to feel that their attitude is different. In the absence of specific questions, we cannot, of course, write as definitely of certain details as when speaking to an audience, but we can doubtless give some general statement of appraisal. This is what we shall attempt in this concluding article of the series on Russia.

WHAT IT IS ALL ABOUT

As a background of appraisal it will be well, perhaps, to give a brief statement of the philosophic basis of the Bolshevik regime. Karl Marx, the German philosopher, who is the intellectual father of Russian communism, propounded an economic formula of history wherein he held that civilization advances through the stages of slavery, feudalism, capitalism, socialism and communism. In the first three stages the worker has been cruelly exploited. Marx held that economic value is the product of labor alone.

Surplus value, which we call profit, belongs therefore to labor but has been appropriated by capital. There is no redress through the regular processes of government, since it is controlled by capital in its own interest. The only way, therefore, whereby labor can secure possession of what belongs to it is by violence. The workers must rise and seize the machinery of government and the equipment of production. This program of force is stimulated and supported by class hatred, Marx holding that there is inherent and inevitable enmity between the workers and those who exploit them. It was in accordance with the philosophy and program laid down by Marx that the Bolsheviks seized the government in 1917 and have maintained themselves in power from then until now.

Incidentally, it may be explained that the term Russian communism, as applied to the Great Experiment, is in a sense a misnomer. As just explained, the philosophy and method of the present regime are communistic, but what one finds in Russia is really not communism but state socialism. As a general thing, the communal life is greatly limited. It does not exist at all among the industrial workers, who receive their own wages individually, as laborers do in capitalistic countries, and who live not in communes but on the basis of the separate family relationship. There is a greater semblance of communism in the farm collectives among the peasants, who hold their capital equipment in the way of land and machinery, stock, etc., as a community rather than as individuals. However, with slight exception, the peasants in the collectives occupy their own family cottages as heretofore and receive individual income. It may be that the experiment will tend more and more toward communism, as it gets further under way.

WHAT'S WRONG WITH BOLSHEVISM

There are two serious, if not fatal, faults in the Bolshevik regime. First, it is based on stark force, force that is ruthless and unstinted. This is not merely a theory, it is a cruel fact. Force is always associated with revolution, and especially so with dictatorships. In Russia, however, the situation is aggravated by the fact that force is continually fed from the poison springs of class hatred. The children and youth who are in training for future leadership are reared in the atmosphere of hate. This is tragedy enough in itself, to say nothing of its effect on world political and social

development. The communists frankly espouse and defend this ruthlessness; not only the ruthlessness whereby they gain control, but whereby they keep it. It is their contention that the revolution is still on and that revolution justifies every means. The communistic experiment must be made to prove itself at all hazards and no opposition to it can be countenanced. Hence the frequency of political executions.

However much of success may be achieved by an experiment that is noble in purpose, there can be no general atmosphere of peace and good will in such a regime. As we shall see presently, we think there is no doubt that the general condition of the Russian people has been greatly improved over what it was in the old regime. However, one cannot be long in Russia without sensing the tension of suspicion and fear which is all too prevalent. No one knows when some charge of disloyalty, however baseless, will be made against him by someone who may be unfriendly to him. Such charges are easily made and difficult to answer. In the majority of cases the breath of suspicion is enough to exile one to the north, if not to give him shorter shrift.

The second tragic defect in the communist philosophy is its denial of God and of all religion. It is frankly and militantly atheistic. While the government is tolerating religion as exemplified by the old Greek Orthodox Church, it is teaching the youth of the land that religion is not only unnecessary but that it is positively inimical to the welfare of the common people. As we have indicated in our articles, there is a Russian background of political and ecclesiastical autocracy and persecution that explains in large part the fundamental policies of the Bolshevik regime. This does not justify them, however, and their dire effects will be none the less serious. Either defect taken alone would be manifestly serious, but when you combine ruthless force and class hatred with arrogant atheism you are sowing a double crop of devil's teeth.

WHAT'S RIGHT WITH BOLSHEVISM

Contradictory as it may seem, the Russian experiment, in spite of the defects just outlined, is dominated by a great moral and social passion for human welfare. The impartial observer must praise the communists for this as unreservedly as he has criticized them for the former. Never in all history has there been such

a far-reaching and thoroughgoing movement for the purpose of raising the whole level and tone of the people's life. Those in authority deny the cause of religion but with them the passion for social justice, together with their willingness to share with the poor, demonstrates an inner motive power that is closely akin to the religious impulse. In no other country have the leaders been so sacrificial, sharing the lot of the people. Everything in the shape of culture, art and music, as well as food and clothing is open to the poorest. Behind the experiment is the passion to build a new humanity, a classless society, not for Russia alone but for the whole world. There is perfect equality without prejudice of color or of sex.

Combined with this mighty social passion and combined with the crusading fervor with which the experiment is being supported, is a freedom in outlook and a progressiveness in technique and method that render the whole movement audaciously adventurous. Having cast off so completely, not only the trappings but the whole structure of the old system, the Bolsheviks are bound by few inhibitions of law and custom and are free to mark out new paths in any and all directions.

It must be kept in mind, however, that this freedom and progressiveness do not apply to the sphere of political control. As already indicated, as far as the authority of the Communist Party and the Bolshevik government is concerned, there is no freedom. The proletarian dictatorship is as autocratic in its support of the communist philosophy and regime as was the old despotism in behalf of autocracy. In such an atmosphere there cannot flower the finest fruits of progressive thought.

Any social experiment must finally be judged, not so much by what its critics say of it, as by the degree to which it attains its objective. Any appraisal, therefore, of the present regime must be based upon an impartial judgment as to whether the general condition of the masses of the Russian people is being materially bettered. Though conscious of the limited area of our observations, we do not have any hesitation in saying that the situation in which the Russian people as a whole now find themselves is much better than that which obtained under the old system. We say this despite the fact that at the present time there is an undoubted food shortage in that country and that thousands and perhaps millions of people will have difficulty this winter in obtaining enough food to keep them up to their standard of production. This situation, however, results not so much from any failure on the part of the experiment as such, as it does from a more or less temporary

emergency that inheres in the economic necessities of the Five Year Program of industrialization. Russia is on limited food rations because raw products must be fed to the country's manufacturing plants, and more important still, because there must be a surplus for export with which to secure capital for the wholesale purchase of foreign machinery, which constitutes so large a part of the Five Year Program.

HIGH POINTS IN SOCIAL PROGRAM

In general, however, we believe it can be demonstrated that the standard of living and general welfare of the working classes are distinctly higher than they have ever been before. In the first place, wages have risen relatively and absolutely since the time of the revolution; but there are other conditions to be taken into account hardly less important than wages. Through an ambitious program of social insurance, the worker is now protected in a way that relieves him of the constant fear of the future. He is the beneficiary of a system of insurance which comprises medical service; benefits in case of temporary loss of work which may result from a number of causes; unemployment benefits; supplementary grants in cases of sickness or death; and special consideration of mothers for the months involved in parenthood.

A thoroughgoing program of health instruction and administration has resulted in improved conditions of hygiene and the better physical condition of the workers generally. Within the thirteen years of the present regime, infant mortality has been very considerably reduced. Two thousand health stations, apart from the nurseries, have been distributed throughout the industrial sections of Russia where the latest information on child hygiene, nutrition, and training is available to the mothers. For illiterate mothers pictures give the same information. As a result of this program, combined with a system of playgrounds for the children, the Soviet child is now physically superior to the child of the Czarist regime.

Compulsory education has been introduced and illiteracy is steadily decreasing. At the beginning of 1930, there were 12,000,000 children in the elementary schools of Russia, fifty percent more than in the pre-revolutionary days. A thoroughgoing system of higher education has been established, including different types of institutions adaptable to the various needs of the youth of communist Russia. These are but a few of the high points that suggest the basis of our conclusion that the mass of the people in Russia are better off than they have ever been before.

More specifically and immediately, the

success of the communistic experiment will be rather largely determined by the degree to which it achieves the aforementioned Five Year Program. In a word, its definite objectives are: to double within the period the production of oil, coal and steel, to treble the production of metal and to quadruple the introduction of machinery—in short, to multiply at least by two the total output of all industry and to collectivize all farms. This program was launched in 1928, to be concluded in 1933. Several months ago, however, the slogan was adopted, "The Five Year Program in Four." Accordingly, the half way mark of this period has been reached.

Naturally, there are conflicting statements as to what has been thus far achieved. Personally, we have no first-hand material on which to base any authoritative estimates of our own and we do not undertake to say how much of the program has been accomplished. It is undoubtedly true that the Russians are ahead of the schedule in some phases and behind in others. It is perhaps doubtful whether the program will go over in its entirety within the period, but regardless of whether it does or not, there is no gainsaying the fact that the achievement which Russia will have to her credit by 1932 or 1933 will be little short of marvelous, in view of tremendous handicaps under which that achievement will have been attained. With bounteous crops this past season and with the program of the collectivization of agriculture going steadily forward, it would seem to the impartial observer that the government of Russia is making titanic strides toward its goal.

AN ECONOMIST TELLS THE WORLD

The question remains as to what the Russian experiment may mean to the world at large. In this connection may we quote the following sentences from a very discerning article which appeared in the October number of *Harpers Magazine*. It is entitled "The Soviet Challenge to Capitalism," the writer being Professor Calvin B. Hoover, Professor of Economics at Duke University, who was a Fellow of the Social Science Research Council in Russia in 1929-1930.

"It is not too much to say that the history of the world for the next fifty years, and perhaps for a much longer period, depends upon the result of events in the Soviet Union during the present year. If this year's harvest is successful, it is as certain as anything in an uncertain world can be that the great issue which will confront the chancelleries of the European Powers will be the imminent danger of the spread of Communism from the confines of the former Russian Empire to other parts of Europe and Asia. In the face of such a crisis, the rivalries of France and Italy, the enmity between France and Germany, and all other disagreements between the Great Powers must sink into insignificance. It is an-

other question, however, whether these disagreements between the capitalistic powers will disappear in time to permit the creation of a united front against a danger which threatens their existence."

As a postscript, it may be stated that this year's harvest was markedly successful, which means that Professor Hoover's admonition and concern may be taken at full face value. He goes on to say that it is a serious mistake to suppose that these developments will not affect the United States. To quote him further:

"In the last analysis the fortunes of this struggle will be determined by the relative economic strength of the two opposing systems (capitalism and communism). Repressing of the handful of Communists in the United States, stricter laws against Communist propaganda, police action against Communist agitators at the present time are futile and ill-advised. A recognition of the very real achievements of the Soviet system and a determination to adapt such experimental data as have been developed in Russia to the needs of our own country is all important. If bourgeois civilization were to be entirely supplanted by that of Communism, the loss to the world would be incalculable. But if bourgeois civilization is capable of learning from the social and economic experience of Soviet Russia then the Russian Revolution will have been as real a contribution to human progress as was the French Revolution."

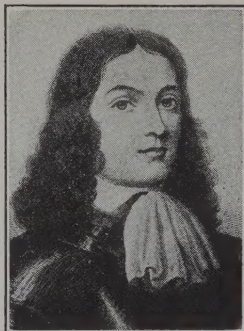
THE READER'S TEST ON RUSSIA

In conclusion, this seems to be the Russian situation as it confronts us: a noble experiment is being carried on by ignoble means. On the one hand, we may say with the confidence of our faith that no system can succeed based on tyranny and atheism. On the other hand, a program of social justice which actually increases the general welfare, deserves to succeed. What is the answer? We don't profess to know.

We do know this, however, there is so much of injustice in our own system that it doesn't behoove us to be too harsh in our judgment of Soviet Russia's. Economic despotism in one country is just as reprehensible as political despotism in another.

It used to be said that a historian's historical-mindedness could be well judged by his treatment of Philip II of Spain, promoter of the Spanish Inquisition. One's sense of impartiality and discernment today may be tested by his attitude toward Soviet Russia, whether of harsh denunciation, of enthusiastic approval or of discriminating appraisal. It will be beneficial for all of us to apply this test occasionally as a matter of self-discipline, to say nothing of the momentous issues involved. It will be conducive to our personal well-being and to the world's, when we can think of Soviet Russia without suffering high blood pressure.

W. C. W.



Quarterly Bulletin

Issued by the Board on Religious Education
Five Years Meeting of Friends

Young People's Organized Classes

Bulletin No. 7

December, 1930

FORGOTTEN!

No, we have not forgotten the organized classes here and there over Quakerdom. It has been all too long since we greeted you with a Bulletin, but here we are again. THE AMERICAN FRIEND news items indicate you have been doing things. The inquiries which have come to this office show that many classes are seeking ideas and plans.

WE HAVE GROWN

We now have sent out 113 charters to Young People's Bible School Classes. This is fine but there are still many classes, no doubt, which have the old charters issued many years ago. Why not come up to date? Write in for an application blank. The cost is nothing.

THESE ARE THE MONTHS

From now until Easter are perhaps the best months in which to do aggressive class work. Almost unlimited opportunities are about each Young People's class, for real service. These are good months to plan "special" affairs that will be wonderfully fine as expressive of the true Christian spirit. Christmas singing, white gifts, gospel team work, training classes, sociables, win-my-chum-week, bob-sled parties, Quarterly Meeting contests or debates, etc.

HAVE YOU STOPPED TO THINK—

That our program of religious education for young people has not as yet found its specific place in the total life of a young person?

That we do not know in what way religious conditions an educational process?

That we do not know what religion is? (Weiman says religion is reacting to that which is of supreme devotion to all mankind.) Would that mean anything to the average teacher?

That it is not clear to many religious educators when an educational process is lifted to a religious level?

That a great deal we are doing in the young people's program in the church is on the same level, if not lower, than what is being done in the public schools or other extra church agencies?

That many religious leaders do not know where God fits into a young people's program, where Jesus' place is?

That most of us as yet do not know how religion gives motivation and dynamic to life?

MILITARY DRILL FOR CIVILIANS?

This question is answered in a very real way by a Committee on Militarism in Education, of which George A. Coe is chairman. The address is 387 Bible House, Astor Place, New York City.

Answers from the American Physical Education Association, the National Education Association, the founder of the West Point System of Physical Training, and reports of a number of other agencies are all printed on one poster. Young People's leaders can secure these posters free by writing to Dr. Coe, and also additional material which is being made available by the committee.

On the reverse side of the poster statements are made regarding the following three propositions:

1. Military drill is inferior to physical education for men or boys.
2. Military training is poor character training for civilians in a democracy.
3. Military training is poor training in citizenship for civilians today.

Young people's leaders might well make this poster available to their constituency, and help to motivate an increasing interest in the great problem of building a peaceful world.

How do you like the last two statements? These two paragraphs just given came from a News Letter sent out from the office of the International Council of Religious Education. Thanks, International!

DID SOME GO TO COLLEGE?

If some one or more young persons went from your class to college this year, it would be fine for the class as a whole to write to them or for each member of the class to write a short letter and after combining them send them all together. Be sure to ask them if they are attending Sunday School now, and what they have noticed about the new School that would be helpful to you.

The Messenger of Peace

Published by the Peace Association of Friends in America

RICHMOND, INDIANA

Volume LV.

December, 1930

Number Twelve

Entered as Second Class Matter June 12, 1905 at the Post Office at Richmond, Indiana under the Act of March 3, 1879.

EDITORIAL COMMENTS

Observing Christmas With Aggressive Good Will

AS ONE surveys international conditions today from the viewpoint of world peace, he finds a situation that is far from consonant with the spirit of Christmas. Not since the close of the Great War have there been so many discordant notes to mar the harmonies of peace which we associate with the Christmas season. It is a case of sweet bells out of tune. Jangling discords are general, whether having to do with political, social or economic relationships. Nationalistic rivalries, international boundary disputes, tariff reprisals, inter-racial prejudices, disarmament disagreements, debts and reparations problems, persecution of minorities and similar "irrepressible conflicts" are not conducive to Christmas cheer. Only those whose ears are finely attuned to them will be able to hear this year the heavenly harmonies of peace and good will above the raucous din.

Yet the heavenly harmonies are there to be heard; not merely in the skies of our aspirations but also in the world about us—even in the midst of the din and the discord. The forces of peace are growing and gathering momentum. In fact, one reason for the disconcerting disturbances referred to is the fact that the forces of peace are coming to grips with those of force. Out of the struggle for supremacy come the conflicting voices. The Spirit of the Prince of Peace is calling upon the demons of strife and warfare to come out of the distraught world and they resent the interference.

On the one hand conditions making for friction and war have rarely seemed so flagrant. On the other hand, never have aspirations for peace been so universal in the hearts of men. Never have there been so many people, both among the leaders and the masses, who are absolutely through with war under any and all circumstances and who, like Einstein, declare that in the event of another war they will have nothing to do with it, directly or indirectly, and will use their influence to keep other people from participating in it.

Why, then, does not the peace program, in its various phases, get on faster? Partly because the peace sentiment of the world is not made more articulate; because it is not better harnessed up and made to pull. The times call for more than a passive desire, a pious aspiration for peace. If the sound public opinion for good will were effectually focussed on the various questions at issue which involve potential strife, peaceable solutions would be found and the cause of world peace greatly advanced. How differently, for example, would those delegates to the Preparatory Conference at Geneva have performed had an aroused public opinion in the countries from which they came have demanded positive results! By the dilatory and obstructive tactics pursued, the negative result

has been to neutralize and weaken, rather than to strengthen the work accomplished by the London Naval Conference.

Our peace organizations are too feebly manned. They are good leaders but do not command enough faithful followers—followers who are workers. There is an appalling lack of a sense of individual responsibility, which is due in turn, partly at least, to a lack of appreciation of the prime importance of personal activity. After all, it is the individual in his home community upon whom the peace movement rests. He must radiate the spirit of peace among his neighbors and he must organize himself—yes, we mean just that—and them for aggressive good will. If the ranks of our peace agencies could be filled at once with men and women eagerly alert to the momentous issues now confronting the world, the prospects of international peace would be brightened immeasurably as this Christmas season approaches.

How Militaristic Is the United States?

WHEN reading Wm. C. Allen's article in this issue, one is continually substituting the United States for England in his pungent question. Perhaps that is what he intended the reader to do, for it is obvious that while writing of England he has his own country well to the forefront of his thought.

At a Thanksgiving Day service the other day, a minister was heard to give thanks that this country is leading the world in the cause of peace! While lowering our eyes we raised a mental exclamation. We wondered how this prayer would sound to European ears. No, we did not wonder, we knew how it would sound.

Just how much leadership is the United States contributing to world peace? In a recent issue of the *New York Times* appeared an illuminating article from its Paris representative, Edwin L. James, appraising the European political situation on an Armistice Day background. Concerning the relationship of this country to that situation, we quote the following paragraph:

"Agreeing that the last World War started in Europe and presuming it to be most likely that another one would start in the same quarter of the globe; and agreeing that we got involved in the last one and presuming that there is some chance of our being involved in another, it is fair to ask what the United States has done to make war less likely in Europe. It is difficult to find that we have any direct, positive influence. We have hurt rather than helped the League of Nations; we stay away from the World Court, although retiring our Secretaries of State to its bench, and every time we swear officially that we will be neutral in the next war, we do no good to the European situation. When we aver that in the next war we would feed all participants, including violators of

the anti-war pact, we do not contribute to the fears which might deter a would-be aggressor country. If we say our policy is to mind our own business and let Europe mind its, we cannot make out a good case. If we say we are contributing to guarantee and maintain peace in Europe we cannot make out a good case."

This, from the viewpoint of an American abroad, doesn't sound much like leadership for world peace. We have got so thoroughly into the habit of assuming that the United States leads the world in humanitarian and righteous causes, including that of peace, that an occasional inventory, if frank and searching, would be disconcerting to our national complacency and might sober us helpfully.

How militaristic do we appear to England and to Europe? What is our attitude at the meeting of the Preparatory Commission on Disarmament at Geneva? Quoting again from the *Times* article:

"Down at Geneva we are giving a lot of advice to European nations on land disarmament. It is not that European nations do not need advice, but the trouble is that our advice is not being heeded. It is true we set a great example in the matter of arms limitation through our participation in the London Conference, but instead of seeing sacrifices we made, the European nations keep on talking about our building a billion dollars' worth of warships. We have been advising France and Italy recently to get together, but the Italians seem will-

ing to settle the issue only by following our example in naval construction, and France cannot see why she should treat Italy as England treated us."

"The honors of evasion and dissent (at Geneva) seem pretty evenly divided between Great Britain, France and the United States," says the *Nation*, "but the gaudiest decoration thus far has been won by the United States, which, after graciously accepting a variety of proposals that made no great difference to it, flatly refused to approve a budgetary restriction on expenditures for armaments. What with backing and filling, mental suspicion and repeated undoing of what had apparently been agreed upon, the outlook for agreement has become as substantial as a dream and as gloomy as a London fog." Incidentally, what a commentary, that it has remained for despised and atheistic Russia to mirror the western *Christian* nations in their shame and hypocrisy on the question of disarmament and peace!

Within the past few days a proposal for creating a new department of national defense has been announced from Washington! There is the military test put to applicants for citizenship. No nation has incorporated military training in its system of public education as we have done. Does all this point toward a peace leadership? It does not seem so to the world, however it may appear to us.

THE MEN WITHOUT A COUNTRY

BY EMMA CADBURY

I CAN make no claim to expert knowledge on the technical and legal side of the difficult problem which is the subject of this Conference, but speak as a lay person on whose attention have been forced the difficulties, the disabilities and the sufferings of fellow-beings who, usually through no fault of their own, are men without a country. In our Vienna Center, case after case has come to our notice illustrating in detail the many problems and difficulties surrounding those who for one reason or another are without passports. For three years the Quaker Group here were occupied with the care of a young man whose birth certificate was lost by the British authorities, consequently he was unable to claim Austrian citizenship, or to obtain regular paid employment. Ultimately, in this instance, the birth certificate was found, and the young man's position legalized. Delays and postponements by authorities in giving the necessary information caused long periods of distress and suffering in other cases. The large majority of cases of "Heimatlos" are caused by the changing of frontiers and governments after the war, and the large scale destructions which took place, destroying records, and making it impossible to obtain proof of nationality and birthplace by obtaining copies of birth certificates.

HOW INNOCENT ARE CONDEMNED

The choice must often be made between exile and the loss of rights of citizenship. One of the saddest classes of *Staatenlosen* are the officers and State officials of the

A paper, of which the accompanying is the substance, was prepared for the conference on the problem of the Stateless Persons (Staatenlosen) held in Geneva last September, under the auspices of the Women's International League for Peace and Freedom. It sets forth clearly the pathetic situation in which these unfortunates find themselves and presents another poignant aspect of the tragedy of war.

old Austro-Hungarian Empire with their families who, according to the regulations of the Peace and Minority Treaties, should be citizens of the State within whose limits they, or their fathers, had Heimathrecht because of having been stationed there sometime as servants of the Government. For their public service they are entitled to pensions. But some of the Succession States refuse to acknowledge citizenship, or to pay pensions, unless such persons reside in the place of their Heimathrecht. Many of these people, however, are really at home in Austria. Some inherit the Heimathrecht automatically from a father or grandfather and have never themselves lived out of Vienna. The language and customs of the place where they could have rights of citizenship are utterly alien to them. There is no certainty of finding a dwelling there, and it is a very serious matter to give up their Vienna home. They have no means for financing the transportation of themselves and their household goods to the distant

Heimath. It is impossible to fulfill the conditions of claiming their citizenship rights from this now foreign State, but Austria feels that she cannot accept them without violating the Peace Treaties. As Dr. Kunz, of the Austrian League of Nations Union says, they are practically condemned to death. They receive no pensions, they have no right to work in Austria, and they cannot travel abroad in search of employment. Nor do they have a claim to public care and charity. Many such pathetic cases have come to our notice in our relief work for old middle-class people in Vienna. The widows are even more helpless than were their husbands from whom they have no legacy but this helpless poverty.

A worker among the *Staatenlosen* told of a man who, after six years of public service for the Austro-Hungarian monarchy and then six years for Poland, although he had asked for citizenship was one day sent over the border in chains. Old and without pension the man died—leaving his wife, also without pension, to await the same release from undeserved misery. A similar fate awaits invalids of the war. This same worker related the story of a man who came home from the field blind and a nervous wreck. Because his Heimathschein had been made out incorrectly his right of citizenship was questioned and his pension was taken away. It is little wonder that he landed in the home for insane. Another war invalid only thirty-nine years old, committed suicide when his pension was stopped.

M— tells the following tale: He was born a German subject in 1903. His parents were from Saxony. . . . At the outbreak of the war they were living at the then German town of B, near the Russian frontier. Just before the end of the war M. enlisted as a fifteen-year-old volunteer in the German army and served for a short time on the French front, but returned to his home town after the Armistice and remained there till 1920. Between 1920 and 1926 he worked at various places in Poland. During this time, partly owing to the fact of his having moved about, the question of his citizenship never came to a head; but in 1926 he was given the option of taking Polish citizenship or leaving the country. As accepting Polish citizenship would have involved his entering the Polish army, he refused it. His father and one or more brothers, as well as other relatives, had either been killed or had died as a result of their privations as Germans during the war, and he was unwilling, under any circumstances, to fight for the Poles. He says that, when he refused citizenship, the Polish authorities kept his birth certificate and other documents, so that he has nothing by which to prove his nationality. From that time (1926) to the present day, every post he took, whether as stoker on a steamer, or in any other direction, was terminated by the authorities owing to his inability to give documentary evidence of nationality. His story for the last three years is one of being sent by the authorities backwards and forwards across the frontiers of Germany, Austria, Poland and Italy. He belongs nowhere, and the police will not allow him even to work for money for a night's lodging. His experiences are turning him into an Ishmael whose hand is against every man.

Der Abend of 18th March, 1929, reports another typical case of the hopeless plight of the *Staatenlosen* when they once get into the hands of the police. The facts are certified to be correct by a man who helped the case. Arnold Eismann, twenty-two years old, was the son of a Russian who left his country in 1896 and went to live in Budapest, where his children were born. He did not trouble himself to establish his Russian citizenship nor about seeking new citizenship rights, and he had failed to optate. In 1923, after twenty-seven years' residence in Budapest, he was turned out by the Budapest officials and went to live in Frankfurt-am-Main.

A PITIFUL TALE OF THE STATELESS

The son, who remained in Hungary, was let alone and made his way honestly. But in 1928 the police and military officials demanded of him six years of military service, although compulsory

military service was abolished in Hungary—as in Germany, Austria and Bulgaria—by the Peace Treaties. So the young man declined to serve. He was at once placed under arrest and held so from May to October. Finally he was released with the charge that he should leave Hungarian territory within forty-eight hours. But as he had neither money nor papers, he did not trust himself to cross the border, and after forty-eight hours he was at once seized by the police and sentenced to fifteen days' arrest for "forbidden return." After serving his sentence, Hungarian criminal officials conducted him to the Czechish border, near Oszova, and directed him how to evade the Czechish guard. But the unfortunate man, after a few kilometers, ran into the arms of the Czechish soldiers, and was put under arrest for five days for prohibited crossing of the border. The Czechish criminal officials took him to the Austrian border and told him to walk towards Vienna. After a few kilometers he began to breathe freely, but at the twelfth kilometer stone an Austrian gendarme stopped him. As he had no papers and could only say that he had lived in Budapest, he was taken to Eistenstadt and kept there under arrest for five weeks.

During this time inquiries were made by the Austrian officials of the Budapest officials, the result of which was to show that he did not belong to Hungary. But the Austrian police officials took him on January 9th, 1929, to Baumgarten, near Oedenberg, charging him to go to Hungary. Of course, he was again taken up by the Hungarian gendarmes, sentenced to five days arrest for forbidden return, and again thrust over the Hungarian border into Austria. He succeeded with the help of sympathetic people in reaching Vienna. Here a lawyer undertook to secure an Ausreise Pass for him. Meanwhile he served sentences of forty-eight hours and three days for crossing the border and for forbidden return, respectively, and then he was kept in the Elisabeth promenade jail awaiting the securing of his pass. Days and weeks passed and finally he had himself brought before the acting official who told him that it might take one or two more months to get his papers and advised him, if he wished to be free, to withdraw his petition. This he did and gave in writing his agreement to being sent to the Hungarian border. Money was contributed by a charitable organization to buy a ticket to Germany so that he could go to his father. Austrian criminal officials, however, with this money, took him to Nikolsdorf and told him to go in the darkness of the night to Hegyesholom, whither he staggered in the icy cold through snow knee-deep. There the dark lanterns of two Hungarian gendarmes

shown in his face. They took him to the police station and, moved with pity by his story, kept him there one night, and without arresting him boxed his ears and sent him back to the Austrian frontier. Half dead, in the darkness of night, Eismann dragged himself to Nikolsdorf and the police station of the Gendarmerie. He implored pity and was allowed to stay there overnight. But next day the gendarmerie took him to the district court (at Neusiedl-am-See), where the judge sentenced him to four days' arrest, and advised him to buy a tent and set it up in the free zone between the Austrian and Hungarian boundaries. On his release the municipal authorities, moved by his entreaties, and tears, did not send him across the border but gave him a pass to leave Austria in a short time. But whither?

SUFFERERS FOR CONSCIENCE SAKE

All of us who have looked into this problem are well acquainted with this impossible position which is forced upon so many *Staatenlosen*, and the inhuman treatment which is demanded of all the countries concerned alike by the present laws. And workers for international peace hear especially of cases which are the result of declining military service. If this can happen in a State where compulsory military service is prohibited, and to a boy of twenty-one who, without any fault of his own, cannot give evidence of rights of citizenship, how much more to those who do not wish to claim possible rights of citizenship, in a State which would at once force them into sharing in what their own conscience and perhaps their personal experiences of war have convinced them is a stupendous blunder and a crime against mankind and its hard-won civilization? Naturally they turn to us, who agree with them so fully, who are upholding the forward movements toward promoting the principles embodied in the Hague Court of Arbitration, the League of Nations and the general Peace Pact. We Quakers who for three hundred years have accepted imprisonment as conscientious objectors from individual religious conviction to any form of military service, in time of war or peace, who have been willing to forsake the land of our fathers rather than submit to training for war, feel the utmost sympathy with men with an equal conviction that they must not take part in war, and are thereby doomed to being tossed back and forth from one State to another and to pass their lives in serving sentences in various prisons and jails. At best they are granted the right of residence in a State where it is practically impossible to get work, where they have no claims on social service or charity in case of illness or old age, and which they can-

not leave except to put themselves into the hands of a State which may not only require military service, but also exact punishment for desertion.

Another point brought out by these cases is the moral effect on those who have to carry out the unforeseen results of the provisions, or lack of provision, of Peace and Minority Treaties which were meant to obviate these very difficulties. It seems possible for officials to refuse citizenship at their own will, to persons whom they deem undesirable for

political, racial, economic or other reasons, and there is no redress. The police are driven to cruelty and to conspiring with the fugitive in evading the police regulations of the State on the other side of the frontier. There is even danger to those who would help the unfortunates, for their desperate case invites complicity in dishonesty and exploitation.

Concerning the effects of real or apparent lack of the rights of citizenship which before the war seemed almost as self-understood as the right to live, very

much more could be said. I have confined myself to facts which have come within my own knowledge by observation or the testimony of persons whom I have met personally. They can only suggest the personal, economic, and social effects of the situation, the limitation of freedom, the deprivation of rights and privileges, the physical want and suffering, the testing of conscience and moral stamina, and the agony of soul. Surely from the humane side we are called to give our best to the consideration of the alleviation and effectual removal of this evil.

ELEVENTH ASSEMBLY OF THE LEAGUE OF NATIONS

Presenting a Survey and an Estimate

BY BERTRAM PICKARD

IN ORDER to get a bird's-eye view of the checks and achievements of the Assembly, there is no better way perhaps than to take more or less in sequence the outstanding issues before the six Committees that have been grinding, fast or slow, during the past fortnight.

It will be remembered how, in 1924, the First and Third Committees (Legal and Disarmament) worked with "Arbitration, Security, Disarmament" as a talisman to complete the house of the Covenant by stopping that notorious gap in the fifteenth story through which the piercing wind of "private war" still penetrates. The Geneva Protocol came forth from the hands of the architects, but the plans were discarded the following year. Since 1924, arbitration has made phenomenal strides. Disarmament makes only milimetric progress, but is tenaciously put forward by British and some other delegations as the *sine qua non* of security and a major purpose of the League's existence.

But the real bone of contention has been once more, as in 1924 and 1925, the question of sanctions. It was hoped that the Eleventh Assembly would stop that notorious gap by grafting the Kellogg-Briand Pact on to the appropriate branches of the Covenant. The attempt has failed through the overt opposition of the Scandinavian Countries who feel themselves relatively secure, and who regard any extension of the obligation to apply sanctions as fraught with danger; and by the covert opposition of those other countries who harp always on their insecurity and who would like to see incorporated in the Covenant much more precise obligations to apply collective force than Article 16 at present contains. Despite a long-sustained and brilliant effort by Philip Noel Baker to find a *via media*, the task has had once more to

There appeared in our November issue a preliminary report of the Eleventh Assembly of the League, written by Bertram Pickard during the early days of the Assembly. The following article of general appraisal, also prepared by the director of the Friends Center at Geneva, gives readers a comprehensive view of what took place at the Assembly which was in session from September 10 to October 4.

be abandoned temporarily. The "gap" remains, but of two things we are certain. First: the nations of the world cannot at once renounce and retain the right of "private" war; that way lies confusion of thought and practice. Second: the necessity for harmonizing Covenant and Pact will force the question of sanctions upon the attention of the League in the coming years as never before, the more so since the disarmament issue raises it also at every turn.

TARIFFS BLOCK PROSPERITY

The Report and Resolutions of the Second Committee reveal at once the width and the depth of the present economic depression—both agricultural and industrial.

Unfortunately the nations are as reluctant to pay the price of prosperity as of peace. The Second Committee condemns the obstructions that along illimitable frontier lines block freedom of commercial intercourse but, although progress is made in certain minor matters, tariffs—those arch enemies of rational trade!—stand across the path as the wrong-headed custodians of national self-sufficiency and the still narrower pursuit of gain by powerful sectional interests.

TOWARDS A WORLD'S CIVIL SERVICE

The Fourth Committee (Budgetary) had more serious business on hand than

budgets this year, namely the reorganization of the Secretariat. As the result of British initiative last year, the famous (or notorious!) "Committee of Thirteen" came into being with the job of suggesting how the efficiency of the Secretariat might be improved. The "Thirteen" reported unanimously in favor of retaining, and even strengthening, the international character of the Secretariat, but were sharply divided as to the means to be employed. The majority was in favor of leaving untouched the present powers of the Secretary General and his deputy, of increasing security of tenure for Members of Sections through long-term contracts, of opening the way for promotions, irrespective of nationality, from the bottom of the ladder to the top, and finally of instituting at once a scheme of pensions.

The minority, on the other hand, desired to restrict the power of the Secretary-General by making him merely the Chairman of a governing Board composed most importantly of Under-Secretaries-General chosen always from the nationals of the Great Powers. The minority preferred, moreover, to retain the system of short term contracts, and to dispense with any pension scheme.

We have not space to discuss the highly important issues at stake. Suffice it to say that in the remarkably interesting and frank discussions of the Fourth Committee, the chief protagonist of the minority view (Facist Italy) was quite unable to convince the majority that the interests of the League in general would really be served, and the international character of the Secretariat maintained, by the proposed statutory domination of the High Direction by the Great Powers. The Fourth Committee is to be most warmly congratulated upon having adopted all that was good in the

majority report. The result is a well-deserved victory for Sir Eric Drummond and his policy.

LEAGUE AND THE WORLD'S AFFLICTED

The humanitarian activities undertaken by the League are specially supervised by the Fifth Committee. Last Assembly a big step forward was taken in the fight against opium and the drug traffic. This year the new initiative continues to be steadily pressed home. The date of the forthcoming Conference is fixed for May, 1931, and is to be preceded by a preliminary Conference of manufacturing countries to meet in London in January.

Thanks chiefly to the British delegation, and after a battle royal, the Fifth Committee decided that a special League Committee should be set up to cooperate with the International Prison Commission in securing more humane treatment for prisoners the world over. We have followed with strong sympathy the heroic spade-work done by Miss Gertrude Eaton on behalf of the Howard League for several years past and rejoice with her that these efforts have been crowned with success. But she will be the first to admit that only the first corner of a difficult road has been turned.

The British proposal for the setting up of a Permanent Slavery Commission by the League unhappily was not accepted by the Sixth Committee, owing to the strenuous opposition of the slaveholding countries backed by the chief colonial powers, whose fears of League control and intervention in native labour questions have been thoroughly aroused by the preparation and adoption of a Forced Labour Convention under the auspices of the I. L. O. (International Labor Organisation). Knowing the tenacity with which the interests of the slaves are watched and forwarded by our friend John H. Harris and his collaborators, we can with some confidence echo Lord Cecil's expressed belief that, with further preparation, the Permanent Commission will yet come to birth.

MINORITIES AND MANDATES

The Sixth Committee (Political) witnessed a general debate of first-rate political importance upon the vexed question of minorities, and one of better augury on mandates.

It is claimed by some that the obligation to protect minorities is vested in the Council. The German Government had the temerity this year for the first time to carry discussion of minorities into the Sixth Committee of the Assembly, a precedent likely to be followed in the future. There sharp divergence of view was manifested between the former Central Powers and the Succession States (the new states which succeeded the War) both as regards the minority

procedure as modified by the Council at Madrid and the wider issues of League competence and general practice *vis a vis* minorities. The importance of the discussion was such that the Foreign Ministers of France and Germany (Briand and Curtius) took a leading part in the debate.

The honours of the debate go to Monsieur Motta (Switzerland) who as *rapporteur* most ably acquitted himself of his delicate task before the Assembly. Nothing could have been at once so subtle and so telling as the way in which, by reference to the way the Italian speaking minority in Switzerland is aided by the German speaking majority, he pointed in effect an accusing finger at Rome, at Belgrade and at every other capital where persecution of minorities is fostered.

Happily, in the mandates discussion, our Friend Charles Buxton was on his own ground. In unequivocal language, he continued the good work begun by Mr. Henderson in the Council by reiterating the British Government's view that the Mandates Commission had not only the right but the positive duty to criticise a Mandatory, if and when the former deemed the latter in fault. This, in view of the Palestine episode, carried great moral weight in the Assembly, and the British Government, we think, deserves much credit for its courage and disinterestedness in this respect.

II.

Now for a brief estimate of the Assembly's significance. By contrast with the Tenth Assembly, the Eleventh has lacked *elan*. But then the Tenth Assembly, like the Fifth, sailed under favourable stars, whereas the sky this year has been overcast by political friction and economic depression. Furthermore, it is always more difficult to bring schemes to fruition than to inaugurate them.

SOME UGLY FACTS TO BE FACED

Let us be frank. It is a serious matter that Covenant and Pact are still unharmonised; that major economic solutions, e. g. tariff reduction, are not seriously contemplated; that hopes of a successful Disarmament Conference are jeopardised by the breakdown of Franco-Italian negotiations and a new tension in Franco-German relations due to the German elections; finally that Monsieur Briand (who after all represents the more hopeful elements in French policy) should have ranged himself on the minority question so uncompromisingly on the side of reaction.

But this is not all. At least one observer of first rate competence argues that the relative success of Monsieur Briand in keeping the discussion of his memorandum for a Federation of Europe outside the Assembly and in getting a

European Committee appointed for the study of the question may constitute a potentially fatal blow to the League's authority and efficiency.

We hope and believe this fear is exaggerated, but we recognise a dangerous tendency in the world to pay lip service to the League whilst minimising its scope and authority.

THE ROOT OF THE MATTER

In the September issue of the *Revue de Geneva*, a former German member of the League Secretariat contributes a stimulating article entitled "*La Crise de la Societe des Nations*," in which he analyzes the various crises through which the League has passed since its inception. He argues that today it is faced with a more serious crisis than ever before by reason of the fact that the free evolution of the League idea, which during the early years had developed in comparative isolation from the main political currents, has now been arrested by the incursion into the League orbit of those national and imperial elements represented by the policies of the Great Powers in their quest for prestige and prosperity.

Curiously enough this very fact—i. e., the presence at Geneva of powerful national delegations—is also put forward by the optimists as demonstrating the growing authority and effectiveness of the League. Where is the truth?

Surely there is something to be said on both sides. Admitted that there has been little change of heart since 1914, the change in method as represented by League conference and consultation is enormous, and inevitably creates a new situation where the old Adam of secret diplomacy is seriously handicapped.

But if the new method impels or induces a modification of old ways, that is not to say that a change of heart and mind is not also essential. Until politics and economics become imbued with a new catholicity of outlook and disinterestedness of temper, the word crisis will continue to haunt observers of the League and its Assemblies. That catholicity and that disinterestedness, moreover, will not grow primarily in the native soil of Foreign Offices, but must needs be transplanted there from the school-room, the lecture hall, the religious meeting. Thus each and everyone is not, or should not be merely an interested spectator at League Assemblies as they come and go. It lies with them to be at all times veritable collaborators by the right exercise of comprehension, of will and—most of all—of creative imagination.

At the core of consciousness is conscience, a sense of right and wrong, an inexorable demand for obedience to an inner law.—JOSEPH FORT NEWTON.

CREATING THE SPIRIT OF PEACE

BY WILLIAM LAVELLE, WOOSTER COLLEGE

Oration Winning Second Place in the National Contest of the
Intercollegiate Peace Association for 1930

WE LEARNED from our study of world history that the fifteenth, sixteenth, seventeenth, eighteenth and nineteenth centuries were each the advocates of one or two dominant ideas in the realm of social advancement. Experience has shown that the attainment of these ends has served to raise the general level of civilization, and has given mankind a higher purpose in life and a broader vision for worthwhile objectives. Just as these previous centuries were destined to aid in the development of the human race, so does the twentieth century seem destined to further that development by becoming the century of world organization. We have every reason to believe that the general purpose of the present century is to organize the nations of the world in relationships of peace and good will. Never before has there been such keen recognition of the human and economic wastes of war. Never before has there been such widespread realization of the fallacy of attempting to maintain world peace by the maintenance of heavy and costly armaments. Never before has there been such bitter exposure of the traditional illusions that have accompanied war—illusions of honor and profit. Never before has there been such a powerful combination of forces in commerce, in science and in industry, all working wholeheartedly in the interest of peace. The time honored "If you wish peace prepare for war" sentiment has been supplanted by the more rational and less militaristically-minded idea of maintaining peace by preparing for peace.

Before proceeding further with our discussion, let us arrive at a definite conclusion as to what we really mean when we speak of peace. Too often do we consider peace in a negative manner, and in doing so we are unconsciously bleaching much of the desirability and much of the attractiveness out of it. Ninety-nine people out of a hundred would probably define peace as the total absence of war. When any ideal is treated in such a passive manner, it inevitably loses much of its natural vitality and interest. The ideal can be redeemed only by injecting some life into it. It can be restored to its true value only by restating it and treating it in a positive way. And so it is with peace. Peace is not merely the absence of war; rather it is the social health, the social vigor and sense of well-being which result from the prevalence in society of

order, righteousness, mutual understanding and love—all expressed in fellowship and service. Such an ideal is not a faded kind of negation. It is radiantly positive and dynamic; an ideal meriting all the efforts necessary for its attainment and maintenance.

Throughout all its history the human race has been cursed with war. The peace which naturally and rightfully be-



WILLIAM LAVELLE

longs to mankind has been continually disturbed either by the shadow or by the actual presence of this devastating fury. The misery and suffering which war has caused are utterly beyond comprehension. It has robbed nations of their most promising manhood, destroyed the best of their property, and left them decidedly lower in vitality and poorer in possessions. Without question, war stands as a complete failure morally and economically.

However, observation and history teach nothing more certainly than this, that neither the horror of war nor the financial exhaustion of war has power to end war. So long as our desire for peace is based upon material motives like economy and prosperity, so long is our desire for peace based upon false foundations. War and peace are fundamentally questions of spirit. As ex-Secretary of State Root said as he laid the cornerstone of the building for the International Union of American Republics: "There are no international controversies so serious that they cannot be settled peaceably, if both parties really desire a peaceable settle-

ment; while there are few causes of dispute so trifling that they cannot be made the occasion of war, if either party really desires war. The matters in dispute between nations are nothing; the spirit which deals with them is everything." That the statement of Mr. Root is correct may be proved by an analysis of the relations that have existed for over a century between England and the United States. There have been over one hundred years of peace between these two nations, and most of them have been years of growing friendship. Yet during that time, according to ex-Secretary of State Foster, there have been eight differences with England, each of which might easily have brought on war had the spirit of war been present deciding the issues.

Additional proof of the benefits derived from the spirit of peace among nations may be found in the friendly relations existing between our own government and the government of Canada. Two flags float over an international boundary line, dividing sovereignty from sovereignty along 3,700 miles, but without a fort, without a battleship, without a gun, without a soldier. Across that boundary line for over a hundred years nation has not lifted up sword against nation. When the nations of the world recognize the real significance of what has been done by two peoples on this continent—with 1,000 miles of river, 1,000 miles of lake, 1,000 miles of plain, 1,000 miles of mountain, and never a gun or guard—I repeat, when the nations of the world recognize the real significance of that friendly relationship and earnestly endeavor to follow its example, then will world peace be permanent and enduring. To maintain peace we must prevent the state of mind in which people want to fight. Confidence must be substituted for suspicion, friendliness must be substituted for dislike, and a desire for agreement must be substituted in place of the die-hard unwillingness to yield an inch. Each nation must become wise enough to prefer reason to bluster, progress to destruction, and peace to war. The idea that many of us have of, my country right or wrong, must be abolished and in its place must be substituted the idea of securing justice for all the nations of the world. People must be brought to see that in international, as well as in personal disputes, neither the rights or the wrongs of the case are usually confined to one side, and that the larger

humanitarian ends must take place over the narrower national objectives. We are discussing at present the best political means for securing the peace of the world, but our discussion will be in vain if we do not rigorously hold fast to the necessity of first creating an atmosphere of friendliness. We may have a League of Nations, we may set up an international court, we may have a peace pact, and these institutions are all necessary in the development of world organization, but we will never have permanent peace unless there exists among the leading nations of the world the saving spirit of peace and the spirit of friendship.

How can the spirit of peace be attained by these nations? President Hoover sounded the keynote of the proper procedure in his Armistice Day address, when he said "Peace is not a static thing. Progress toward peace can be attained only as a result of realistic practical daily conduct among nations." Here

we see that it is not enough to find a way of settling disputes less destructive than modern warfare. The methods of arbitration, judicial settlement, or conciliation devised cannot by themselves be adequate. Peace can no more be maintained solely by a machinery for settling disputes, however efficient that machinery may be, than health can be maintained by counteracting the effects of an irregular life by occasional medicines or operations. The success of the institutions created depends on the nature of the mental attitude and spirit of the peoples of the world. For success in a crisis the conditions must have been rendered favorable by the policies pursued before any crisis was threatened. There must be a steady determination throughout the world to discover and apply the principles of action which conduce to peace. Governments must deliberately guide their policies by considering whether they are likely to increase

or diminish the world tendencies that make for peace.

The real power behind international progress toward permanent peace is public opinion—not sudden bursts of temper or sentimentality, but enlightened, matured public opinion. Institutions created to give effect to that opinion are necessary, but we must remember that technique alone will not suffice. Peace is an international affair; and to attain it there must be an international spirit of peace. In the calm light of peace, in the thousand pursuits that men follow during normal times, in the schools, the colleges, the pulpit, the press and around the firesides of millions of homes, must the great lesson of peace be learned. Not alone in a plan to prevent war, nor in a mechanism designed to compel obedience to law in the future, necessary as these may be, but in the creation of a spirit out of which law and justice shall flow, can we establish an enduring peace.

HOW MILITARISTIC IS ENGLAND?

BY WILLIAM C. ALLEN

I OFTEN see in the Post Office of one of the smaller cities of England when visiting there, a tablet to the memory of twenty-three employees who lost their lives in the Great War. All perished in France except two in East Africa, one in Mesopotamia, one in Egypt, one in Palestine, one in Nigeria. This list is typical. Monuments and memorials are everywhere encountered in England, in little villages, in historic cathedrals, in great city squares. Everywhere there are many who affirm that the awful toll of young men—about one million of her best—was largely the result of fears fomented by certain newspapers, the talk of some "statesmen," the subtle propaganda of various sorts of "interests" which hoped to gain fortune or prestige from preparing for war, or from war itself.

Time-honored advertising of military affairs in England continues. Metropolitan newspapers keep the country quickened about such matters. Thus, the London *Times* of the date I pen this article, offers almost three long, small-typed, closely-printed columns of information as to changes of officers in the Admiralty and Regular Army, about the Regular Army Reserve Officers, the Royal Air Force, and so forth. The positions of cruisers and battleships in different parts of the world are detailed. Illustrated weeklies constantly display pictures of units of the fleets, or of army and navy officials. Many daily newspapers do the same. Every effort is apparently being made to maintain a mili-

tary and naval spirit through these mediums.

Many national events of England are naval or military in their character, and are exploited as such. The annual Trooping of the Colors this year was a case in point. It was staged on the Horse Guards Parade, London. Many leading officers and titled people took part. Military representatives from the Dominions were in the procession. There were thousands of spectators. The Prince of Wales in the absence of the King took the salute. The Queen, members of the Royal family including the beautiful little Princess Elizabeth—there are but two lives between her and the throne—watched the "dazzling" scene from a window. "In the garden of 10 Downing Street," we are told, the Prime Minister, Ramsay MacDonald, "had his party." I question if he really enjoyed it.

The Tattoos are popular military performances, vivid, colorful, with pageants and massed bands of music. The Aldershot Tattoo this summer had 86,700 beholders. The Naval Tattoo, at Portsmouth, was a marvellous pageant. The London *Daily Telegraph* has editorially declared that "the Tattoo is still on the up-grade of popularity," and added: "The general public demands it as part of their yearly order of life." This great daily, while proclaiming that the Tattoo should not be confused with the spirit of militarism has also stated that such displays, "are a post-war development," adding: "Superficial people please themselves with believing that the War made us all

weary of military things. To say that the War taught the ordinary man to think of the army as part of the national life would be nearer the truth."

Much attention is paid to the Territorial Army, a volunteer reserve force, not the regular army. It has slightly decreased in strength the past twelve months, but the muster this summer was larger than that of recent years. We are told that 100,000 men went into camp and training. As in America, so it is in England, some men like to play soldier. The great English commoner, John Bright, when commenting on the Army of his day, is reported to have said that it was "a gigantic system of out-door relief for the sons of the British aristocracy." Is America unintentionally drifting in a similar direction?

The O. T. C. (Officer's Training Corps), has of latter time met with vigorous opposition from certain quarters. At a recent meeting of the London Educational Authority an opponent of the Corps said, "I say that a boy of 12 who uses a bayonet for the first time can picture himself sticking the bayonet into somebody's body and killing him." The decision to have a cadet corps in the Councils' schools was reached by a vote of 20 to 14. The 300 boy student cadets of the O. T. C. of the celebrated and very aristocratic Harrow School recently presented a petition to the management, declaring their training had become "a thing to be dreaded and avoided, and now universally condemned." The military brethren and most of the news-

papers were horrified at this unprecedented incident. But at least one great newspaper, the *Daily News*, remarked that it is irrational to endeavor to maintain a war-time level in an age of the Kellogg Pact and Peace. The London *Times* has announced that after an existence of twenty-six years the Cadet Corps of the Queen's Own, Royal Kent Regiment, is to be disbanded, a contributory cause for this step being "the withdrawal of the Government grant to cadet corps." The military correspondent of the London *Post* has written that: "After October, 947 companies of cadets, with a total (all ranks) of approximately 50,000, so far as Government financial support and recognition are concerned, will cease to exist."

Among the Churches, opposition to "preparedness" and war is not nearly as strong as in the United States. A system deeply rooted in the social fabric of an old country, with many ancient traditions, cannot be easily changed. The profits for a few wealthy and influential church members must be very great. Yet the 1930 Lambeth Council of Bishops in its encyclical took a more definite stand than ever before. Other Church groups are tending in the same direction. At the banquet of the International Congregational Council in England this year, Lloyd George urged: "I live in a quiet place in Surrey, far away from any towns, and I went there for quietness. Yet every day I can hear the rattle of machine guns in one camp, the hoarse roar of guns in another camp, and now and again I hear the boom of the naval artillery down in the direction of Portsmouth and the new bombing aeroplanes. What for? To slaughter men. And this is going on now in every land on earth—I beg your pardon, in every civilized land on earth. It is really time the Churches took this in hand."

In England, as elsewhere, people of pacific feelings often fail to appreciate the meaning of the expression of others who hold different opinions from themselves. In the House of Lords this summer, two eminent admirals emphasized national defence in connection with apprehended danger from America. The London *Morning Post*, June 2, 1930, bitterly commented on a recently issued book written by a leading American editor. In essence that book is an unnecessary attack on the pride of Great Britain. To quote its spirit: "Nothing can stop us. If Britain is foolish enough to fight us, she will go down more quickly, that is all." A distinguished British author has recently published a work of fiction wherein he prophesies, and somewhat details a coming Anglo-American conflict, including a great naval battle in the mid-Atlantic. All these men assist the cause of militarism. Such talk and literature,

on both sides of the Atlantic, furnish the military folks of Great Britain with exactly the kind of stuff they desire. Thus are forged the fears and armaments that induce war.

Fifty years ago, during a Budget debate, William E. Gladstone, then Chancellor of the Exchequer, asked for an additional one penny on income tax, bringing that tax to sixpence in the pound. Today the tax, even on small incomes, is over 48 pence in the pound. Undoubtedly the financial burdens of the hour tend to diminish military ardor in numerous instances. Yet, to sum up, there are many reasons for believing that as in other countries, the great majority of the English people, without realizing it themselves, are more susceptible to military appeal, are much more militaristic in their thought and emotions, than they were prior to the Great War.

England, 1930.

KOREANS IN MANCHURIA

A Korean student at the students' dormitory in Tokyo, of which Hugh and Elizabeth Borton are Wardens, has translated into English some sections of a Japanese book, "The Pacific Problem." Overcoming the double language difficulty, he sends us these interesting items of their troubles there.

Korea, it will be remembered, lies close to Manchuria and near to the western coast of Japan. As the country is rocky and sterile, its inhabitants have for long emigrated into Manchuria, where there is a vast area of fertile land. At present, Kirin Province alone contains over 450,000 of these Koreans, and Mukden Province is reported to have more than 200,000. Nearly all of these are farmers and many have become fairly prosperous. Lately, however, "the authorities have been engrossed in persecuting the Korean inhabitants." For instance, the 1927 Farming Law for Korean Immigrants, shortens the term of lease of land from three years to one year,—greatly increasing the risk of farming.

Moreover, Koreans have to get a police permit when they want to irrigate their fields. They are strictly prohibited

to export produce. Chinese who sell their fields to them are guilty of high treason by a special land law. They are forbidden to carry arms or ammunition, or to form any body of guards. They are forbidden to establish any schools for their children, but must send "their youths" to Chinese schools. The Koreans are, legally, Japanese by nationality, but they are not allowed to enjoy extraterritoriality, which most foreigners do in China. They must obey the Chinese law, "which may not be defective in itself, but is badly administered in a primitive way."

There is a growing tendency for Koreans to go back from Manchuria to Korea which they once deserted, never to return, as they thought. "It is far from being the case that Korea is any better now than it used to be. Only their life in Manchuria is too hard for them."

To this list of grievances, a Chinese student, also of the Longstreth Dormitory, replies: "First of all, we must realize that under the general name of Koreans there exist in Manchuria two distinct groups, Koreans who are naturalized into Chinese citizenship, and Koreans who are legally Japanese. The Chinese citizens, of course, must send their children to Chinese schools, and they must pay respect and allegiance, just as the Chinese do, to the memory of Sun Yat Sen.

Secondly, some Koreans, when engaging in business in Manchuria, so long as they think they can prosper thereby, say that they are treated badly by the Japanese and so wish to be friendly with the Chinese. But if any trouble comes, these instantly assert extraterritorial rights, saying they are legally Japanese. This attitude has caused widespread ill-feeling, which will continue as long as Koreans continue to take it.

"Thirdly, as to the problem of lease, Koreans who are Japanese subjects, have extraterritorial rights in Manchuria, and therefore do not pay taxes to the Chinese government. The increasing the area of land occupied by Koreans means a reduction of income to the Chinese government, and the contraction of Chinese sovereignty. The Chinese government, therefore, naturally tries to shorten the term of the land leases.

"A fourth problem is that concerning rice exportation. The production of rice in Manchuria does not cover the consumption of that district. Thus the problem becomes part of the Manchurian food problem, and in considering the exportation of rice, one can not consider the economic welfare of the Koreans alone."—AMERICAN FRIENDS SERVICE COMMITTEE.

Grace and ignorance may be found together, but never grace and ill-will.—WHYTE.

The Messenger of Peace

Published by the Peace Association of Friends in America

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Subscription

Fifty Cents Per Annum, Postage Free

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

BACK TO KENTUCKY

Wilma Wilcox of Colorado and Martha White of California were two of the thirty-one Home Service workers last summer. Driving east from Kentucky, they spent several weeks helping to direct the work and play, and plan and prepare meals at a large city settlement camp maintained near Philadelphia for underprivileged people of many races and colors. Now they have returned to Hindman Settlement in the Kentucky Mountains, where they have worked as A. F. S. C. representatives for three years.

They write enthusiastically of the experiences the summer gave them—an appreciation fully reciprocated by the Settlement and directors. The opportunity to work with various national groups was particularly prized. Now they are happy to be back in their beloved mountains. For two years Wilma has given a large part of her time to teaching children who have special difficulties. Half of each day is devoted to that work this winter. The rest of the day she directs boys in their work about the settlement—laughing at herself at times as she assumes the role of supervisor at ditch digging and wood chopping! Girl Scout, Christian Endeavor, and Sunday School activities occupy many hours each week. Wilma has a growing concern for boys and girls back in the rural sections, whose schools close in January and February, leaving them with practically nothing to do for months. Club work would offer much by way of constructive use of their time.

The several Friends at Hindman would welcome Friendly visitors this winter.

SUMMER AT THE GENEVA HOSTEL

The Quaker Student Hostel during July and August harbored twenty-nine students. Of these nineteen were from the Zimmern School of International Studies. The family averaged twenty, representing twelve countries; England, France, Belgium, Holland, Sweden, Poland, Czechoslovakia, Germany, Italy, India, Australia and America.

Four parties of visiting Friends were entertained totaling one hundred and thirty, varying in form from a fire-side quiet talk with W. O. Mendenhall and some of his party, to a garden camp-fire for the Woodbrooke Extension Committee group, a garden sing-song tea for the English Friends Schools group, a garden tea for the fifty Woodbrookers. These extras are in addition to the regular Sun-

day afternoon garden tea-parties for local and visiting Friends, which still seem to be popular. At the wedding reception for which Hostel Friends were hosts, the weather necessitated a quick move to the Taconnerie at the last moment.

Numbers have never been devised for measuring the real value of the Hostel. The mellowing into family life was difficult the past summer on account of the changing population, but some results were achieved. The lordly fascist who commanded students to do his bidding and who sighed in desperation for the service he did not receive, came to offer his services to wipe dishes after the final party, and left next day with tears in his eyes!

The German student was one whom Friends had fed during his school days after the armistice. He and the Indian came wondering about their reception into international life, and both became among the best loved of the group.

The scene shifted on September 6th, and in marched the visiting Friends for the Assembly, numbering thirty in all. The family was often composed largely of Quakers—Emma Cadbury from Vienna, William Nicholson, from Friends' House, Walter C. Woodward, Editor of THE AMERICAN FRIEND, Ray Newton and wife from the Service Committee, Hall Todd, an old Relief worker from France and Poland; four splendid and jolly young Rowntrees; the Fletchers, starting around the world on a fellowship given by a French Jew to promote International Goodwill, and so on, each one making a contribution of large interest and deep spirituality.

FRANKFURT FRIENDS KEEP ON

"Conditions here are difficult, and this is reflected in our work, especially during the present year." So writes Dorothy Henkel, from Frankfurt, Germany. "The general atmosphere of strain makes people worried and anxious, and unemployment is widespread and increasing. Those who have work are greatly overburdened, and hours of work are very long. Many have moved to cheaper homes, outside the town, and this involves considerations of time and money, if they are to attend our meetings regularly. Many young people are leaving for America and elsewhere. The increasing demands of modern life, the strain on mind and body and spirit, are very heavy, and they react on the nerves. Restless-

ness, uncertainty, a growing materialism of outlook born of the struggle for existence, and a sense of hopelessness that frequently issues in despair, are factors with which we have to reckon seriously.

"Nevertheless, we feel that the Frankfurt Center has a definite place in the life of the town. We feel that it is growing into the Southwest Center of the German Yearly Meeting."

The Frankfurt Center, it will be remembered, is now at Leerbachstr. 47—two pleasant rooms, with use of kitchen. The Group is small, but has energetic members, who hold First-day and Mid-week Meetings for Worship, and reach out into the life of the city, by the holding of four valuable clubs. The International Club, which meets twice a month for lecture and discussion, includes teachers, professional people, students, and various others in its membership. Their speakers during the past year have included Clarence E. Pickett, John William Graham, and Joan Mary Fry.

The British Wives Club, for the British-born wives of Germans who were interned during the war, is one of the most live groups. It too meets twice a month, for a time of fellowship, and often a simple address on an important topic. The Student Club and the Children's Group are the other groups, the latter being new this year, but a most interesting and growing group, which took active part in the Christmas Party given by Frankfurt Friends to 160 Lonely People,—mostly old people who formerly received help through the Depot for food staples conducted by English Friends.

STILL SERVING IN POLAND

Although Friends no longer have a Center in Poland, they have still a very definite interest in matters there, and are still helping somewhat to improve conditions. Thirteen orphans who were in our Orphanage, and were placed elsewhere at the closing of the institution a year ago, are still supported by us, under the supervision of their former house-mother, Jadwiga Bialowieska.

The money received by English Friends in the final settling up of the Industries Scheme for giving Polish peasant women sewing and embroidery to do, is being used for agricultural scholarships for young men and women. The Crafts School now being carried on in the former Orphanage building at Kobryn is doing well. English Friends have provided funds for five-month scholarships there for fifteen girls this year.

Besides this, Pani Jagmin, a sympathetic Friend of Quakerism, is carrying on, on our behalf, certain Student Social Service, and directs the excursion of Industries Workers to Warsaw, which takes place once or twice a year, and which is financed by Friends. This excursion is

important as a means of helping to settle Poland's internal difficulties. The girls and women who do the weaving and embroidery work are of a different racial stock from the people of Warsaw, and there is often bad blood between them. These girls who visit Warsaw are received as friends by girls of that city, who often visit them in turn, thus building valuable, far-reaching friendships.

PEACE CONTESTS POPULAR

Unusual interest attended the series of Peace Contests held in schools in the southeastern part of Kokomo Quarterly Meeting. The contests were held in public schools and sponsored by Kenneth L. Eichenberger on behalf of Kokomo Quarterly Meeting of Friends.

Six silver medal contests were held, the following schools each having one: Center, Hemlock, Windfall (Wildcat Township), Greentown (Liberty Township, Howard County), Sharpsville (Liberty Township, Tipton County), and Union Township School (Howard County). Forty-six pupils in the six schools competed for the silver medals. The winners then met at Hemlock Friends Church, Tuesday evening, November 11, to compete for a gold medal, which was won by Janice Bryant, nine-year-old pupil representing Union Township school, who spoke "What Is Right for You Is Right for Me." She is a scholar in the New Hope Friends Sunday school at Phlox.

One school required every pupil in the fourth to tenth grades to memorize a selection from the book "Peace Crusaders" as a part of their school work. From the various classes they selected their contestants and fifteen competed for the silver medal in the local contest that was held at an early morning hour and was well attended by parents and residents of the community.

Another school gave their contest at an evening hour and a large crowd was present for this program. In addition to the contest, the principal of the Kokomo High School delivered an address on "Education for World Citizenship."

The Gold Medal Contest was the crowning event, when almost four hundred persons crowded the Hemlock church and listened to the declamations and the prize winning oration of A. Ward Applegate, "Target Practice." Judges of the contest were disinterested parties, two from out of the section in which the schools were located, Lilith Farlow and Dorothy Thornburg of Kokomo High School faculty, and Oscar Clifton, cashier of Hemlock Bank.

As near as could be approximated there were about 1,600 people reached with the message of peace through the contests. Pupils in six schools were brought to think of peace and goodwill in a new and different way.

WITH LONG BEACH FRIENDS

Dr. Ernest W. Bysshe, pastor of the First Friends Church, was host at a dinner-reception given in honor of Lieut. Governor-elect Frank F. Merriam of Long Beach, California, in the church recently. Members and friends of First Friends and six other close-in churches participated. The dining room was beautiful in the mellow glow of lighted tapers, and maple leaves added a touch of Autumn coloring. A cornucopia overflowing with apples, oranges and other kinds of winter fruit provided a colorful centerpiece for the speaker's table. The decorations were in charge of Mrs. Harry Ward and Mrs. Arthur Bewley.

Seated at the speaker's table as special guests were Lieutenant Governor-elect Merriam; Mayor of the city, A. E. Pickling; City Attorney Newland Reid and Councilmen Oscar Walters, Harry Waup and F. A. Church; and Dr. Bysshe, Dr. J. G. Klene, pastor of the Calvary Presbyterian Church; Dr. Johnston Calhoun, pastor of the United Presbyterian Church; Dr. R. K. Swenerton of the East Side Methodist Church, and Mr. William Hillerman, Toastmaster. Entertainment included selections by the male quartet of Calvary Presbyterian, a Marimba-phone solo by our own Fred Bewley and community singing led by Prof. W. M. Moore.

Mr. Merriam stated in his address: "With the foundation of the eighteenth amendment threatened by well-organized opposition of wet forces, America has never faced the crisis she is facing today. Only a militant organization of Christian men and women can stay this attack and keep the nation dry." The prohibition situation was thus summed up: "The opposition to the amendment is well organized. They have unlimited money, they control metropolitan newspapers, they dictate the political policy of states and their well edited literature is the acme of modern propaganda skill. Twelve years ago we were organized as effectively, with the result that we made the nation dry. We are not organized now, but unless we do, it will be an unhappy day for the people of the nation. The issue will come to a head within the next two years. We cannot begin too soon to consider the election of proper delegations to our national party conventions. The cause is lost unless we put up a militant fight." The speaker devoted a part of his talk to the California Legislative problems, the most important of which, he said, was water conservation.

A most cordial and hearty welcome was extended the assembly by the pastor. Mr. Merriam was given a rising ovation when he was introduced by Dr. J. G. Klene of the Calvary Presbyterian Church. Dr. Johnston Calhoun of the

United Presbyterian Church, who closed the program, called on the people to give Mr. Merriam a standing pledge to support him during his coming state administration. "Then we'll elect him Governor of California when he finishes," he said, while the crowd cheered.

WHITTIER ACTIVITIES

Frank W. Dell, Yearly Meeting Superintendent, gave an interesting message Sunday morning, November 9, his subject being "Does Our Religion Click?"

The following Wednesday evening was Fathers' and Sons' Night in the dining room. Special tables were arranged for these "worthies" who were encircled by other tables, around which were seated the mothers and daughters. A program followed.

At a recent mid-week service Louise Seal, who is home again from the Malay Peninsula, where she lived for many months among the people, gave an illustrated talk concerning the people, their cities, their habits of life, and their religion with its methods of worship.

"Victories Beyond Reverses" was the theme of a late sermon by our pastor, Willard O. Trueblood.

The Edna Chilson Missionary Circle met on the evening of November 20, in the social hall of the church, together with their families, for a bounteous repast, which was followed by the regular business session. The third lesson from "Between the Americas" was given by several individuals, Eliza A. Cox, leader. Readings and songs were also enjoyed.

On November 23 the entire church school met together, the occasion being that of a "General Assembly Thanksgiving Program," at which several Indian young men were present. A crayon talk was given by Wacno-Gano on "The American Indian;" Oscar Milo read a paper on "My People, the Zunis;" and Howard Escallio one on "Zuni Life at Home." A touching trumpet solo was rendered by Lone Star, entitled "The Lost Chord." The platform decorations were in keeping with Indian desert life. Gifts of clothing and other things were on the platform in huge Christmas packages for needy Indians.

Dr. Charles M. Sheldon, author of "In His Steps," addressed a union service of the Whittier churches Sunday evening, November 23, on "International Peace." He also spoke at the College the next morning on "True Education."

"Family Thanksgiving Night" with special dinner was observed November 26.

At the last gathering of Whittier Quarterly Meeting, Emma F. Coffin was appointed Quarterly Meeting Superintendent to fill out the unexpired term of Carl Miller, who has accepted a call to Newberg, Oregon, to serve that Meeting as pastor.

Happy on the Field of Service

Phyllis Sutton Tells of Return to Palestine

AS ITS shores drew near both of us were restive for a sight of Palestine. Jim stayed awake the night before we landed; I awoke before the dawn and watched the land approach and the dawn glow; mosques, minarets, houses great and humble—all shining together in the dazzling sun against the dazzling sea. Soon boatmen began to argue outside our port-hole and it needed some effort to leave the whole scene and devote ourselves to the business of breakfast and passports. Relieved to find some Arabic returning to us, we engaged a boat and rowed to the land, passing on the way Khalil Totah, who had come to Jaffa to meet us. Friends at the Custom House, friends in the Medical Office, friends among the chauffeurs, old students along the way—all made us feel as if we were indeed returning home.

On the fifty-mile drive up, leaving behind us the queer goatskin and hot oil smell, and the clouds of flies of the Jaffa bazaar, Khalil Totah put us in touch with the situation at the schools in Ram Allah and with some of the changes since we left. He gave us the welcome which went on being given to us for weeks as visitor after visitor—men, women and children—came to the house to say to us, "Thank God that you have returned in safety." In the first days we had seventy visitors, and after that we lost count. But as one after another arrived, some with flowers or a loaf of homemade bread, or a photograph, others with good wishes and pleasant words, we did indeed feel glad that God had brought us back to those who know us and whom we love.

Our home is certainly an attractive one. Outside, the trees have grown up, and geraniums make the garden gay. Inside, Alvano Goddard supplies Patience with an uncle and with much happy companionship. We also have Awad Khuri, one of the teachers from the school, using a room here. Work of a regular kind started a week after we arrived and the air was soon as filled with talk of time tables, suggestions for prefects, demands for books, as the school building was with parents and boys, boxes and food. Term and year began splendidly with 82 boarders and 50 day students, coming from all parts of Palestine, Northern Nazareth, Southern Beersheba, and from Trans-Jordania. There is even one who speaks mainly French and was born in Peru, and for whom special coaching in Arabic and English has to be provided. The new teachers seem earnest and anxious to be real helps to the students. James Sutton is teaching 22 periods a week: physics, chemistry, botany and general

science. He is in charge of athletics, runs a store for the boys, where he sells books, stationery, games, equipment and oddments, and takes charge of their spending money. He takes care of the Boys School ledger and audits the Mission accounts. He is responsible for the Christian Endeavor Meetings on Sundays, and plays every day for school chapel. He preaches about once a month. He is secretary of the Teachers' meeting. Perhaps you will see why I am writing this letter.

My teaching is a small matter, six lessons a week in English to the top class who are preparing for the Palestine Matriculation, but I enjoy the work. My main work lies in the home. A good many of the village people come to see us and we have listened to many stories of troubles as well as tried to share in joys.

The small Women's Club has been meeting in the houses of the members during the summer. It has now started again, meeting at the Mission House, and the enthusiasm that is such a pleasant part of new beginnings was not lacking here. Our meetings are to consist of a period of silent worship and devotional talk followed by the making of garments to be given to poor children at Christmas. Some fine Ram Allah handwork is also to be sold to tourists to provide materials for more work.

When the boys arrived, the remains of wall building were still on the Harrison Field. Before football could begin, many large boulders had to be rolled away. It took them nearly a week to do it. Patience and I paid them some visits and were amused to see how the work had brought out ingenuity. Some teams had invented sleds and were carting away rocks very much more easily than others.

The Girls School we see less of, but I have been down to speak at a Sunday evening meeting, and to two Girl Reserve meetings. The numbers there, in spite of the financial depression of the country, are higher than ever before—85 boarders and 67 day girls (of whom 12 are day boys!) At Sunday morning meeting there is a delightful procession of nine small boys who seem to enjoy thinking out new ways of employing meeting time otherwise than is usual. The meetinghouse is quite full on Sundays and that in itself is helpful to both preacher and congregation.

The new Home Economics Cottage is most attractive. I was especially struck with the careful planning so that it could serve many purposes. Almost everything has been made in the country so that it can be repeated in the girls' own homes.

It seems to be a center of many activities and I have heard of at least two brides whose *trousseaux* have been planned and partly made there.

Of course one who comes back after a year's furlough has so many plans that one cannot carry them all out at once. My babycraft classes are postponed till next year, but I am hoping to pass on what I have learned at Bryn Mawr in the form of study circles for teachers. We are struck again by the vast opportunities compared with the limited time and capacity of the individual worker. In fact, at the inspiration meeting for the two staffs held at the beginning of the term, Alvano Goddard used just the word "opportunity" as the watchword of the teacher. It is an inspiring thought to feel that there is so much that might be done and we feel that it is only God who can supply us with strength for our work.

OSKALOOSA NEWS NOTES

The reception given each year for the college students and faculty to become acquainted with the church membership served an added purpose this year, for Cecil and Esta Haworth, the new pastor and his wife, had just taken up the work, and this social afforded opportunity to become better acquainted with them. Welcome talks were given by Margaret B. Hinshaw on behalf of the church, Roy S. Williams on behalf of the Bible School, and Ethel Bedford for the young people. Music was furnished by Rachel Aldrich and Enoch Walkingstick.

Since the coming of the Haworths, they have been very busy, for besides caring for the regular services they have done a great deal of visiting in the homes of members, formed contacts with some non-members, and Cecil Haworth has been called upon to address different groups, the most recent being the city high school, at which time he brought the Thanksgiving message.

The opening of the college also brought back the regular choir director, H. Ward Bedford. Under his leadership the choir has been rendering music that is especially helpful in the worship services. This year a new choir, the Antiphonal Choir, composed of high school students and directed by Mrs. Ward Bedford, furnishes the music for the evening services.

November was a busy and interesting month in Meeting activities. Oskaloosa Quarterly Meeting met here November 1. The messages at the various sessions were helpful and inspirational. The presence and service of Marie Cassel proved especially helpful. On November 2 the Music Committee had charge of the evening service. An instrumental trio, Prof. Carl D. Woodford, violinist; Betty Spurgin, cellist, and Jennie Fry,

pianist, gave a program of beautiful, uplifting music. The pastor brought a brief message on the place of music in worship.

On the evening of November 9 the Peace and Service Committee had charge of the service. Ethel R. Berry presided and talked briefly about Armistice Day. Special music was furnished by Ward Bedford, who sang "Let Us Have Peace." The main feature of the program was the presentation of a short play, "Swords or Plowshares," directed by Maurine Pemberton. Devotionals conducted by Orville Dennis and a short talk by Dr. William E. Berry completed this timely Armistice Day program.

The Men's Gospel team of Penn College had charge of the service November 23. Speakers were Howard Sanders, Russel Millett, Russell Emmons. Paul Canady led in devotionals and Harry Ingram led the singing. This, too, was a worthwhile service.

In addition to these special church services during the month, the Women's Missionary Society had an unusual meeting at the home of Irene McCracken on November 5. The subject for consideration was China. Women taking part on the program were in costume and impersonated various Chinese women, telling of conditions in their country. Following this unique presentation, tea, Chinese cakes, candy, and nuts were served to the large group of women present.

The men also had a special meeting. The Father and Son Banquet was served in the church November 12, under the leadership of L. B. Pierson. About sixty enjoyed the supper and the program. Secretary Harry Goodrich of the local Y. M. C. A. gave the main talk. It was an occasion that meant much to those who were in attendance.

DURHAM MEETING NEWS

November 9 marked the end of a year's pastoral service in South Durham meeting, Maine, by William Prideaux and his wife, Myrtle. No special mention was made of the anniversary, but those who have the meeting most at heart were filled with thankfulness to God for the work that has been done as they noted the congregation twice as large as formerly, as they felt the deep moving power of the Spirit in their midst, and as they personally realized their own closer walk with God because they have learned how to know him and the greatness of his kingdom and its work as never before.

The sermon of the morning was in keeping with Armistice Day, and with a clear-cut portrayal of present world conditions the need of Christ's Spirit to bring "On earth peace, good will toward men" was made unforgettably real.

Over 300 people packed the meeting-

house in the evening to listen to a sacred concert. A large number motored out from the two Portland meetings for the occasion. James A. Coney was present and assisted in the singing. The chorus consisted of 42 mixed voices, accompanied by the piano, 'cello, and two violins. A pleasing feature of the evening was the singing of "Jesus Bids Us Shine" by nine little children. This concert was another evidence of the splendid work of the pastor and his wife in cooperation with the people of the community. The

chorus has already received three invitations from neighboring communities to repeat the concert.

The Sunday school has been reorganized and is growing in numbers and interest. A lunch is served each Sunday to the children who come from a distance.

James A. Coney, Evangelistic Superintendent of the Yearly Meeting, was the minister Sunday morning and evening, November 2, when William Prideaux was the Quarterly Meeting speaker at South Windham, Maine.

FINANCIAL STATEMENT

Consolidated Report of United Benevolences April 1 to November 29, 1930

Yearly Meetings	1929-1930	1930-1931
Baltimore	\$ 3,641.43	\$ 3,549.78
California	622.00	167.00
Canada		
Indiana	16,853.11	17,483.98
Iowa	6,863.64	7,198.67
Kansas	4,667.37	2,356.58
Nebraska	682.21	793.00
New England	6,730.72	6,723.58
New York	4,354.73	1,944.20
North Carolina	6,170.28	5,167.59
Western	6,508.19	6,438.52
Wilmington	2,031.50	1,702.40
Oregon	891.16	728.66
Other Sources	3,000.48	3,151.59
Special Appeal—Aged M. and M.		70.00
	\$63,016.82	
Deficit Funds	977.16	

Total Receipts\$63,993.98 \$57,475.55

Boards and Agencies

American Friends Board of Missions.....	\$ 49,502.67
Board of Young Friends Activities.....	1,284.61
Board on Prohibition and Public Morals.....	149.08
Board of Education.....	107.81
Board on Religious Education.....	966.39
Fund for Aged Ministers and Missionaries.....	2,557.06
Emergency Fund:	
General Contingency	810.21
Deficit—Mission Board	1,542.90
Promotion	554.82

Total Disbursements\$ 57,475.55

United Budget for year 1930-1931.....\$111,290.00
Receipts to date..... 57,475.55

Balance to be raised.....\$ 53,814.45

Eight Months' Proportion of Budget.....\$ 74,193.34
Eight Months' Receipts..... 57,475.55

Eight Months' Shortage.....\$ 16,717.79

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

PRINCIPLES OF PEACE

Editor THE AMERICAN FRIEND:

The following, which may interest many of your readers, is the substance of a message delivered at San Diego Quarterly Meeting last July by Fred A. Flora, pastor of the First Church of the Brethren at San Diego, California.

"It is the privilege of the writer of this article to be a member of a church which from the beginning of its existence has stood for the principles of Peace. Whether at all times we may have been as consistent as we ought both toward each other and toward assistance in carnal warfare might be another question, yet for all, in the main, the church has manifested a more or less peaceful attitude.

"There is probably no other issue today that is more prominent in the press of the land, both secular and religious, than the subject of Peace. War is being given its rightful place as something that is expensive in life, money and property and which in the end does not bring anything to final settlement. Great conferences on disarmament or perhaps more correctly on limitation of armament, the signing of peace pacts, conferences on methods of outlawing war and various other means to the end that World Peace may be established are being promoted and tremendous enthusiasm is being created to, if possible, carry matters on to a successful conclusion.

"What the attitude of the Christian ought to be toward the whole peace question but the best means whereby the Christian can make the largest possible contribution to peace may be one with more than one side.

"First, in the study of the Scriptures we discover that peace in its entirety is considered under probably four different heads: Peace with God (Rom. 5:1), which is the relation one sustains to God who has by faith received the Lord Jesus Christ as Savior; the peace of God (Phil. 4:7), which is the result of the former relationship and bestows upon the believer in Christ peace within his own heart; a peaceful relationship toward all men (Rom. 12:18), which is only possible in one who has been born again; and finally, peace on earth (Matt. 10:34), which Jesus here plainly states he did not bring at his first coming. The term 'Outlawing War,' so commonly heard today, is hardly in accord with the Word of God since we know that

despite all that may be done, and let us be grateful for all that can be done to avoid carnal conflict, a most terrible carnal struggle is yet before us before there shall be peace on earth.

"Now the part of the Christian and of the Christian church, it seems to me, is first of all to present Christ to the world, that whosoever will may have that 'peace with God' and may have imparted to him the 'peace of God' that he may manifest peace in every relationship of life and thus make a contribution to peace here and now.

"Again, we should renew our diligence in teaching the people of God concerning the inconsistency of those who are Christians taking up arms and going out against his fellow-men whether they be friend of foe, since the Lord has taught us to love not only our friends but our enemies also.

"Finally, let any moral support be given to every effort that may be made to preserve the peace of the nation and of the nations that the terrible suffering and loss so synonymous with War may not be so frequently the lot of the children of men.

"The final World Peace, however, can not come until we deal with more than the petty grievances of man against man for these difficulties come from the unregenerate heart and such a heart cannot, according to God's Word, refrain from venting itself on occasions in wrath and warfare. (Gal. 5:19-21).

"The Lord himself has promised to bring in World Peace, when 'They shall beat their swords in to plow shares and their spears into pruning hooks.' [Isa. 2:4; Micah 4:3).

"Until then we shall do well to place the emphasis where the Lord placed it and give the Gospel to the whole world."

GARLAND HANSON.

San Diego, California.

IS OUR GOVERNMENT A FAILURE?

Editor THE AMERICAN FRIEND:

I read "The Newer Anarchy" by Elbert Russell. The question, it seems to me, goes deeper than his article. Is our form of government a failure?

The object of government, is to establish rules and law, for the benefit of the people. The Volstead Act is the law—no one denies that, and I have yet to find a man that will argue, that if enforced it would not be for the good of all the people, but that we do not, and cannot

enforce it. That is to say, our government is a failure.

The man who says that our government cannot enforce a good law, is at least an enemy of the government, and he should be deported, whether a whiskey bum, or a long-haired college professor.

Strength to the enforcement officers!

JOSEPH A. ROBERTS.

Noblesville, Ind.

THE SEMINAR IN THE CARIBBEAN

Editor THE AMERICAN FRIEND:

A venture of high significance and importance in international relations is being realized this coming February. Latin America has been, through the last years, of increasing interest and concern. Are we in the United States going to be intelligent on questions of vital economic, educational and international import? The Committee on Cultural Relations with Latin America, after a year's study of this question, is now announcing the First Annual Session of the Seminar in the Caribbean.

The members of the Seminar will sail from New York on the S. S. *Caledonia*, February 14, 1931. Visits will be made to San Juan, Puerto Rico; Santo Domingo; Colon, Canal Zone; Kingston, Jamaica; Port-au-Prince, Haiti; and Havana, Cuba. They will return to New York on March 4.

We have enlisted a group of able lecturers and leaders of round table discussions,—Dr. Ernest Gruening, Dr. E. C. Lindeman, Dr. Leland Jenks, Dr. Samuel Guy Inman, Mr. Charles Thomson and Mr. Carleton Beals. Distinguished Latin Americans, as Dr. Fernando Ortiz of Cuba and Dr. Moises Saenz of Mexico, are expected to participate in some of the sessions.

Seminar programs are being arranged in San Juan, Santo Domingo, Port-au-Prince and Cuba. There will be conferences with the leaders of the countries visited and visits to educational institutions, social work agencies, etc.

The Seminar in the Caribbean is being established by the Committee which has held the Seminar in Mexico annually since 1926. Over four hundred men and women have participated in the sessions in Mexico.

Applications for membership and requests for further information should be addressed to the undersigned.

HUBERT C. HERRING.

The Committee on Cultural Relations with Latin America,
112 East 19th Street, New York City.

The succession of feelings which constitutes a man's consciousness is the reality which produces in our minds the perception of the motions of his brain.—
W. K. CLIFFORD.

QUAKERDOM • AT • LARGE

Edward N. Wright of Moylan, Pennsylvania, has finished a doctoral thesis on the subject, "Conscientious Objectors in the Civil War." It has been accepted for publication by the University of Pennsylvania Press.

* * * *

Henry A. White, a prominent Friend of High Point, North Carolina, died suddenly on December second. He was active in the work of North Carolina Yearly Meeting and was a loyal supporter of the program of the Society of Friends at large. His wife, Alice Paige White, is First Assistant Clerk of the Five Years Meeting.

* * * *

Thomas C. Trueblood, Professor Emeritus of Public Speaking, University of Michigan, has made a bequest of the sum of five thousand dollars to the Public Speaking Department of Earlham College, of which his brother, Edwin P. Trueblood, is head. Interest from the fund is to be distributed annually in the way of twenty-five dollar prizes to the twelve students representing the College in public debate. Thomas Trueblood is himself an alumnus of the College.

* * * *

It is interesting to know, as some may not know, that Neal Dow, the great temperance leader of the State of Maine, was a Friend and attended Friends Academy at New Bedford. Both of his parents were of English Quaker descent. The new "Dictionary of American Biography," Vol. V, pp. 411-12, says: "He was early trained in those principles of temperance, industry, and thrift for which the Society of Friends has always stood, and to those principles he remained constant throughout life, although eventually dismissed from the Society because of his changing views on the use of 'carnal weapons.'"

* * * *

A recent issue of *The Friend* (London) has a splendid picture of Joseph Allen Baker and Dr. George Albert Simons taken September 3, 1916 in the Quaker burial ground in Russia near Srednaja, between St. Petersburg and Tsarskoe Selo, as they stood by the grave stone which records in Russian the burial place of Jane Wheeler, wife of Daniel Wheeler, and their daughter. The picture had been sent to London by Henry P. Rising of Los Angeles, California, and Dr. Simons, former Superintendent of the American Methodist Episcopal Church in Riga, Latvia, now of Brooklyn, N. Y., records that on the above date, he and Joseph Allen Baker, M. P., and his secretary visited the cemetery, adding, "We walked

along the railway track from Tsarskoe Selo to the Quaker burial ground, and saw the whole district which the Quakers had drained a century or so ago."

* * * *

The industrial district of Finsbury, England, seems to have both a liking and an attraction for Quakers. To its Quaker M. P., Mr. George M. Gillett, Labor Banker and Secretary of the Overseas Department of the Board of Trade, it has now added a Quaker Labor Mayor, Mr. Charles R. Simpson, formerly a Barnsley miner. There seems, too, as if there must be something in the soil of the district which induces an interest both in Quakerism and social questions, for it was at Clerkenwell, a part of the present constituency that the 17th century Quaker, John Bellers, one of the very earliest of social reformers in the modern sense, established his "College of Industry." His pamphlet explaining his social gospel was very highly praised by Karl Marx, who makes more than one reference to it in his writings. The industrial training school for children and adults was subsequently greatly modified, but its direct descendant still exists in the Friends School at Saffron Walden, Essex, today. Mr. Simpson, the new Mayor, worked for sixteen years in the Barrow Colliery, near Barnsley. He was closely associated with chapel and Sunday school work, and also with the Adult School movement. He was at Ruskin College for two years, and also studied at Kingsmead and Woodbrooke, two of the Selly Oak Colleges at Birmingham. He has been Warden of the John Woolman Settlement, close to the Angel, for the past twelve years, a piece of social work started by the Friends Home Service Committee and now one of the centers of the Educational Settlements Association. He was elected to the Borough Council in 1924, and has been a member of the L. C. C. for the past three years.

NEWS OF OUR MEETINGS

Isaac N. Stanley, formerly pastor at North Denver Friends Meeting, is now teaching near Bennett, Colorado, and is preaching for the Methodist Church in Bennett.

* * * *

In connection with his pastoral leadership of the meeting at North Denver, Colorado, Arthur Kellogg is doing half-time work in the Iliff School of Theology at Denver.

* * * *

A very successful Church Night program was held at Hemlock Friends

Church, November 5. About fifty members and attenders of the meeting sat down together for the supper and then followed a short devotional service, the monthly business meeting, and an hour or so of fun and fellowship. Friends were favored on November 16 with the presence of Charles De Vol, returned missionary from China, who in the morning gave a missionary address at New Hope Meeting and in the evening at Hemlock. His Message and presence were helpful and blessed to our good. Revival meetings began, November 30, at Hemlock with Jehu and Elizabeth Reagan as helpers.

* * * *

The Sunday morning service, November 16, at Carthage, Indiana, was woven about the Publicity Committee. The chairman, Mary L. Hubbard, read a short paper on "Our Church and Local Papers as Means of Publicity." Harry Pitts spoke on "Posters and Billboards," and Lenna Watson gave the closing talk on "Publishing the Good News." In the evening a large audience listened to the debate: "Resolved, That Peace Is a More Vital Issue Than Prohibition," affirmative speakers being Professor Baker and Zona White, and the negative, Professor Davis and Murray L. Parker. Music was provided by the church orchestra. Lenna Watson, the chief promoter of the debate, was unable to be present. In the pastor's absence on November 23, Austin Osborn of Fountain City gave the message. The following Sunday Charles S. Dudley of Lewisville taught the Men's Brotherhood class and spoke at the meeting for worship. The Intermediate Christian Endeavor Society meets at 6 p. m. each Sunday, with Goldie Addison as leader.

* * * *

On the evening of September 24, a hundred and ten members and attenders of Emporia Friends Monthly Meeting came with well-filled baskets and ate supper in the basement of the church at a reception for their new pastors, Guy and Versa Harvey, and little son and daughter, who took charge of the work here early in September. A very enjoyable evening was spent together getting acquainted. Our meeting participated in the loyalty and evangelistic campaign put on by the Ministerial Association of the city during October. As a result several new members were added to the church at the following Monthly Meeting. Rally Day was observed in the Sunday school on October 19 with an interesting program in which each department had a part. The attendance was

213, which was not much above the usual number due to sickness in some of the families of regular attenders. The Home and Church Extension Department enrollment has been somewhere between 80 and 90 throughout the year. We have had a very worthwhile Home Department for the past eight years and one time the enrollment reached 110. There have been from one to three deaths in this department each year, proving that the shut-ins are reached. It works in the way of extension, too, for several have come into the other departments of the schools, while several have moved from the vicinity. At one time we had two deaf mute couples in our membership and still have one.

* * * *

The Brotherhood of New Salem Friends meeting and community held their annual meeting at the meetinghouse near Greentown, Indiana, November 25. Following a short program of music by the orchestra, a delicious fish supper was served to the largest number in the history of the organization despite inclement weather, when more than 200 were present. Several numbers by the ladies quartet were much appreciated and an excellent address by George W. Freeman of Kokomo on "Happiness as a Wayside Flower Along the Roadside of Usefulness." He expressed approval and encouragement to the organization in its worthy effort to help the unfortunate in the community. A report of the year's work was given and officers for the new year were appointed.

* * * *

Cottonwood Quarterly Meeting, held at the First Friends Church, Emporia, Kansas, November 21-23, was a time of real blessing. The program was well worked out but was not given fully as some could not do their part. All the pastors of the Quarterly Meeting had part in the program at different times. Amos Davis, a minister from Huntington Park Monthly Meeting, California, was present and gave many words of encouragement. He, with Herschel Louthan, pastor at Homestead Meeting, had charge of the Saturday morning meeting, and he spoke again at the Sunday morning meeting. He has been a minister more than fifty years and although past eighty-one years of age is still vitally interested in the church and spiritual things. He served in pastoral work for many years and was especially interested in the Indian work where he served several years, in Oklahoma. There were more than 250 present on Sunday morning and this meeting was an especial time of blessing. The afternoon session was given over to the Christian Endeavorers when Oscar Battin, the Q. M. Superintendent of Evangelistic Work, brought a message which was much appreciated. There were about 135 at the Endeavor meeting.

BIBLES — the Ideal Gift

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At the business meeting on Saturday afternoon, enthusiastic reports of the late Yearly Meeting and discussion of finance consumed most of the time. All were agreed that this Q. M. was one of the best in fellowship and in recognizing the presence of the Holy Spirit.

* * * *

During the past summer, Aletha Macy of Lynnville, Iowa, has written a three act play, "The Lost Deed," which happily combines fun, romance and dramatic incident. The setting is that of the Wisconsin woods. The play was recently produced by the local Christian Endeavor in the school gymnasium for

the purpose of raising money for some church equipment. A large part of the proceeds is being used to purchase Bibles for Sunday school and Christian Endeavor use. The final payment on the stereopticon has also been completed by this fund.

* * * *

Inez Batchelor and Nettie Springer closed a series of evangelistic meetings at Independence, Kansas, November 30. Although the workers did not meet as full a house as they deserved those who attended were greatly blessed by their messages. These earnest workers make an excellent team for evangelistic work,

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and the prayers of many friends follow them as they go to other fields.

* * * * *

The winter work at Friends Center, Boston, Mass., has started with much interest and enthusiasm and it is hoped that much will be accomplished in all branches of Friends activities. The meeting for worship is held in Andover Hall, Francis Avenue, Cambridge, on Sunday mornings at 10:45. One Sunday last month Walter R. Miles was present. He is a member of Boston Monthly Meeting and a professor at Leland Stanford University, but is an exchange professor at Yale University this year, and Friends are glad to have him and part of his family back in New England again. Henry Van Etten of the Friends Center in Paris attended meeting on November 23. The Young Friends Group is very strong this year, under the chairmanship of Donald Baker, and they meet the second and fourth Sunday evenings each month. The Woman's Missionary Society was addressed last month by a young woman from Jamaica who told of Friends work there, and Myra D. Gifford gave a very clear and interesting description of the Passion Play, which she saw last summer. Lillian Russell, a colored girl who was a faithful attender of Roxbury Sunday school for many years, has received the New England scholarship to Bryn Mawr and has started her first year there. The death of Arthur Perry is much regretted as he will be greatly missed in the Cambridge Meeting and in all that Friends are doing in New England, Philadelphia, Washington, and many other places.

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MARRIAGES

EDDY-HESTER—At the Baptist parsonage, Gillette, Wyoming, June 28, 1930, Philo B. Eddy, son of Mrs. Josephine Eddy of Rozet, Wyoming, and Evalene Hester, daughter of Cassius M. Hester of Vermilion Grove, Illinois.

DEATHS

GIBBS—At her home near Union, Iowa, October 15, 1930, Susan Gibbs, a loyal member of Chester Meeting, aged 71 years. Born in Yadkin County, North Carolina, she came with her parents to Iowa when but ten years old. Her home was noted for its hospitality and she was known throughout the community as an industrious, generous woman. Funeral services were conducted at Chester Meetinghouse by Charles O. Whitely and John and Martha Hadley.

MARIS—At the home of his daughter, Mrs. N. B. Mavity, at French Lick, Indiana, October 28, 1930, Aaron Maris, aged 78 years, having been born August 11, 1852. He was a member of Paoli Friends

WANTED

To correspond with any person that is interested in building up a strong Friends Meeting at Citrus Heights, California and would like to buy a home in a mild climate near to church, school and town. A. E. W., Rt. No. 1, Box 91, Roseville, California.

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Authorized by the Five Years Meeting
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Published weekly by
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Church, which he helped establish in 1892. He is survived by two daughters and three sons.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spitzer, Minister, 13924 Manor Ave., Phone 2383, Fairmount.

LOS ANGELES, CALIFORNIA

Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

PASADENA, CALIFORNIA

First Friends Church, Corner Raymond Avenue and Villa Street. Bible School 9:30 a. m.; Worship 11:00 a. m. and 7:30 p. m.; C. E. 6:30 p. m. Prayer Meeting, Wednesday 7:30 p. m. Brotherhood Dinner Programs second Tuesday each month at 6:30 p. m., September to June. Pastor, Edwin McGrew, 505 N. Raymond Avenue, Phone Terrace 6369. A cordial welcome awaits you.

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